THE MOST HOLY ROSARY

CRAMER GRIMM

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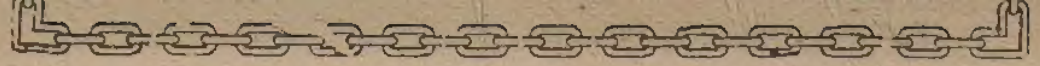

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THE

Most Holy Rosary

IN

Thirty-one Meditations, Prayers, and Examples,

SUITABLE FOR THE MONTHS OF MAY AND OCTOBER.

WITH

Prayers at Mass, Devotions for Confession and Communion, and other Prayers.

Translated from the German of
REV. W. CRAMER,

BY REV. EUGENE GRIMM, C.SS.R.

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PREFACE.

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The Most Holy Rosary is a prayer for the hour of need. The confusion and the miseries of the present time have again put it more in practice, and so it is hoped that for the welfare of Christianity it will again assert its old power. The Rosary is, besides, in its nature a prayer combined with meditation, and only when it is practised as such, can it unfold to us its full benefit. This little book may contribute a little towards rendering easy for those that say the Rosary the meditation on the mysteries of Jesus and Mary.

The material having been divided in-

to thirty-one parts, it has been made available for private and public May and October devotions. May our dear Mother Mary cast a look of pleasure upon this little book, and condescend to use it as a means for the greater diffusion of love and veneration towards her!

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First Day.

Why we should honor Mary.

The honor that we pay to Mary is exceedingly agreeable to God. This honor he regards with the same pleasure as the honor that we pay to himself. "To honor a mother," says St. Jerome, "is indeed just as much as to honor her son; we cannot doubt that the praise that we confer on Mary is conducive to the glory of her Son."

We know how much a good child is pleased when it hears others praising its parents. Is not Jesus Christ, "born of the Father," the best among all sons? How pleasing it must be to him to see us honoring his Mother with all our strength! This is the shortest road to his divine Heart that is so rich in grace.

Should we not imitate God? Indeed, we are only following his example when we honor Mary.

Scripture commands us (Ps. cl.) that

we should praise God in his saints. It commands us: Thou shalt honor thy father and thy mother. Yet Mary is a mother to us in a higher sense than an earthly mother is.

The saints and the Doctors of the Church, as far back as the apostolic times, invite us as if with one voice to honor the Blessed Virgin. Their writings that are still extant bear witness to the honor that has been paid to Mary in all ages. St. Bernard is only the interpreter of the sentiments of all, when he exclaims: "Let us honor Mary, and let us do so with all the tenderness of our hearts, with the whole power of our mind, with all the ardor of our senses; such is the will of God, who gives us through the hands of Mary all the graces that he wishes to give us."

Even a glance at her prerogatives should induce us to honor Mary. She was created and formed by the Almighty to be the Mother of his only-begotten Son. In this everything consists. For in this we find the pledge that in herself, Mary, in her body and in her soul, unites all the perfections and virtues that ever a man possessed or could possess. God

has made manifest in her his highest art. Hence she is as fair as the moon, as bright as the sun, and there is no spot in her. We know that men are distinguishable from one another by their good qualities; namely, by their beauty, skill, robustness, happy disposition, great acquirements, devotion to those in distress, purity and simplicity of heart, and the like. We admire them on this account, and frequently pay them high honors because they possess in a high degree one of these qualities. How great must then be our esteem and admiration for Mary, and the honor in which we hold her, since she surpasses and unites in herself all the excellent qualities with which men are endowed!

The great qualities of a man we recognize the more readily, and he appears to be greater in our estimation, the nearer he is to our hearts. If he is not only distinguished, but is of benefit to us by his gifts; if he is not only admired, but turns to us in love, and thus, as it were, communicates to us all his glory and all his good qualities, we are not only rapt in mute admiration, but we give way to very great joy on account of his superior

excellence, and are devoted to him with unbounded enthusiasm. So children act towards their parents. They can hardly imagine that their parents have also their faults; but if the latter distinguish themselves, if they are highly honored by men, then is the child's heart filled with a happiness peculiar to itself. Thus subjects act towards their princes. How often are not nations reflected, and how often do they not love to be reflected, in the splendor, in the dignity, in the military glory of their princes!

Nor should we stand in mute admiration before the grandeur, the sanctity, the power of Mary. For she is indeed our Mother; she is our Queen; we are her well-beloved children, her clients, her people. All that she possesses is for our benefit. "Honor her, praise her,—great is our Queen!"

PRAYER.

O Mother of beautiful love! show me thy glory and fill me with admiration for thee, the noblest work of thy and my Creator; fill me with love for thee, who didst give us Jesus, the fruit of the love

of God itself; who dost still give us Jesus, and teachest us to know him, to love him, to deserve his mercy. Look with pleasure upon the trivial proofs of my love and obtain for me the Holy Ghost, in order that I may honor thee and pray to thee in spirit and in truth. Amen.

EXAMPLE.

St. Philip Neri distinguished himself by his love and admiration for Mary. From his early youth, no day passed on which he did not honor her by some pious practice or some exercise of mortification. He called her by no other name than his dear mother, his loving patroness, his joy. When he spoke of her, his countenance became radiant with happiness, and every one that listened to him felt in himself an increase of fervor. He never preached a sermon, gave an address or entertainment, without mentioning the sweet name of Mary. In the confessional when he exhorted the sinner, when he directed the affairs of conscience, he generally concluded by saying words in praise of the merciful and powerful

Mother Mary. Despairing sinners he referred to her compassionate heart. He was the means of converting such a sinner by asking him to recite the "Hail, O Queen." But this divine Mother conferred upon him the choicest graces; she even honored him with a vision. The most precious grace, however, that she obtained for him was his great love of the Most Blessed Sacrament.

Second Day.

Why we should honor Mary. (*Continued.*)

The honor that we pay to Mary is to us a source of great happiness. "Happy"—we may say with Scripture—"happy are thy servants, who stand always before thee." Do we not regard it as a distinction when we are permitted to approach prominent persons, to remain near them, to converse with them? Is not an humble individual happy when eminent persons show him condescension, deem him worthy of their attention, thankfully accept from him presents and his services? Now, what are the most renowned, the most powerful persons in comparison with Mary, the Queen of Heaven? And it is allowed to us to approach her, it is allowed to us to speak to her as often as we wish, it is allowed to us to pay to her our homage, to express to her our gratitude, our love, and she accepts with pleasure, even with thanks, the least token, the simplest work. If

the service of Jesus Christ confers the highest rank, as the noble virgin and martyr Agatha assures us; if to serve God is as much as to reign; it is evident that next to the service of God there is none so honorable as the service, the honor that we render to Mary.

And there is no other service so profitable. Did we wish to prove this, we should have to enumerate all the graces that Mary has ever bestowed upon her faithful servants for body and for soul; yet it would be impossible to do this. Also here we might say: Were I to put down in writing what has been made known through the ages of Christianity of the goodness and mercy of Mary, the world would not be able to contain the books that would have to be written. Every one of the many thousand churches to which pilgrims resort, gives us an uninterrupted history, a chain frequently extending through many centuries, of the benefits that Mary has conferred upon her faithful servants. Every feast that is celebrated by the Church in her honor has also its history, and is also a history of Mary's mercy and compassion.

Every title that we give to her, every

eulogy in the Litany of Loretto, reminds us of a special gift, of a special kind of treasure, that she possesses and liberally distributes to all that approach her with child-like confidence.

As St. John says of the heavenly Father, in order to inspire us with confidence: God has given us his only begotten Son, the most precious and most lovely being that he possessed, should he not at the same time have given to us with him everything, that is, the secure hope to receive everything that we need? In the same manner we may also say of Mary: She has given us her Son, has voluntarily offered him, and given him up to death for the salvation of us sinners; should she not also have given to us with him everything, that is, her whole heart with the constant readiness to be a Mother to all that come to her with confidence? Truly to none else than her are the words of Scripture so appropriate: "He that honoreth his mother, is as one that layeth up a treasure." (Ecclus. iii. 5.) "Mary," says St. Augustine, "helps her servants in obtaining perfection during life, assists them at the hour of death, and leads them to eternal glory."

Finally, devotion to the Mother of God is a great means of salvation; perhaps a necessary means. It is very true that God has not commanded us under threat of eternal punishment that we should honor Mary; without devotion to Mary, he will give us the necessary grace, that we may save our souls. Our unfaithfulness, our indolence are however so great that we need more help than we can claim; and this increase of grace we can most certainly find in our heavenly Mother. The saints delight in representing Mary as the administratrix of all God's graces. Because she is the Mother of the great family of God, all graces flow through her hands. "See, my brethren," says St. Bernard, "how active, how lively, should be our devotion to Mary, since God has filled her with all gifts, so that, if we possess any grace of faith, of hope, or of any other virtue, it has flowed to us from the superabundance of grace that is in Mary. Extinguish the stars that illumine the world, and what will become of the day? Mary is the star of the sea; where she does not furnish light, there we are inclosed in darkness." Sacred writers count the love and the veneration of

Mary as one of the marks of predestination. "He that shall find me," she may say with Scripture, "shall find life, and shall have salvation from the Lord." (Prov. viii. 35).

PRAYER.

How hardened, how foolish would I not be O Mary, would I despise the voice of a Mother such as thou art! If the poor man forces his way to the door of the rich man, if the sick man sighs for the physician, if misery turns to the place where it may find a compassionate heart; where should I prefer to turn rather than to thee, if my weakness, my miseries, and every kind of evil oppress me! Yes, as a good child I will honor thee, and thou wilt show me that thou art a Mother. Amen.

EXAMPLE.

A young nobleman, named Bernardine of Mendoza, who desired to give the Blessed Virgin a proof of his love, offered to St. Teresa one of his houses situated near Valladolid, that she might use it as

a convent of our Lady of Mt. Carmel. "At first I hesitated," says the saint, "because the place was too secluded: I did not, however, wish to rob the giver of a good work, and finally accepted the offer. About two months afterwards the nobleman fell ill of a deadly disease that attacked him so suddenly and violently that he could not make his confession before his death. I was at this time far away. Our dear Lord in a revelation spoke thus to me: "My daughter, his salvation was in great danger; but I had compassion on him on account of the service that he rendered to my Mother by presenting that house to her Order. He must, however, remain in purgatory until the first Mass has been said in that convent."

Third Day.

How we should honor Mary.

"My dear brethren," says St. Jerome, "love her whom you honor and honor her whom you love; you love and honor her in truth, if you wish with your whole heart to become like to her for whom your praise is intended." This is the only means to make our devotion to Mary truthful and rich in grace.

We come to Mary and see in her the purest Virgin. How can we become fond of her, and how can she have affection for us, if we do not entertain a decided hatred for sin?

Indeed, no one of us can boast that he is without sin, for are we not all of us taught to cry every day to our heavenly Father: "Forgive us our trespasses," and to the Mother of God: "Pray for us sinners, now and at the hour of our death"? But it is not said that we must go to her without sin, but that we must approach

her with horror of sin. For it is one thing to fall, even to fall very low, through human infirmity, and another thing to love the fall. The fetters that we do not wish to lay aside are different from those that we must reluctantly bear and from which we wish to set ourselves free.

Mortal sin is a deliberate rebellion against a divine law binding us in a matter of importance; it is base contempt for God; it is unfaithfulness to God. When we sin mortally we crucify the Son of God anew, we cut asunder the bond that unites us with God. Mortal sin is the stigma of an infamous slavery under which the sinner is groaning. How can any one that loves mortal sin call himself a servant of her who truthfully called herself a handmaid of the Lord and who is at eternal enmity with the old Serpent and its followers? How can the lustful eye look up to her, the purest of virgins? How can the mouth that is full of immodesty and of hatred even pronounce the name of Mary? How can the hand addicted to injustice and acts of violence raise itself to her who is called the "Mirror of Justice"?

It is well to pray much to the divine Mother, to belong to her confraternities,

to visit often her shrines, to carry about with us her images and her badges. But if at the same time we wished to cherish in our hearts base passions, and wicked habits, to entertain dangerous and sinful intercourse, to bear ill-will to our neighbor, to calumniate him, to defraud him, to abuse the sacraments, such conduct would be the same as if we would continually thrust anew the sword into Mary's heart and would treat with scorn her love and the unspeakable sufferings that she endured for us. Indeed such conduct would be as much as if the executioners had cried out to Mary at the foot of the Cross: Hail Mary, full of grace!

Venial sin is certainly not the death of the soul, yet it is a sickness of the soul that easily leads to death. Venial sin does not signify complete separation from God, but it is the friendship of God that has grown cold. It is not the devastation of the soul and of sanctifying grace, yet it is the disfiguring and defiling of it;—venial sin is worse than any other evil in this world. A true client of Mary will also fear and abhor venial sin.

Deliberate and voluntary venial sin every one can avoid with the help of divine grace.

It is true, the faults that are committed through human infirmity, through haste, through negligence, are not so easily overcome, but by continual struggle, by continual watchfulness, their number can be diminished.—If full of devotion and love we diligently gaze into the Mirror of Justice, into the splendor of Mary's sanctity, we shall never become indifferent even to the least stain of sin, but we shall fight the good fight and win our crown.

PRAYER.

O Mary without stain, Mother of the Most High, do not reject with detestation me who am defiled with sin, but infuse into me more and more the sentiments of thy purest heart, so that I may acknowledge my misery, and being truly penitent may hate, detest, deplore, and avoid sin more than anything else in this world. Amen.

EXAMPLE.

It is beyond calculation how much the confraternity of the Immaculate Heart of Mary for the conversion of sinners has contributed to true devotion to the Moth-

er of God. It originated in the year 1836 in Paris. It arose from apparently quite small beginnings, but it soon gained such an increase and such an extension as to be almost unequalled in Church History. At that time, by means of the revolution, immense devastation had been caused in the Catholic Church. Consequently, the many confraternities and societies, through which the devotion to Mary was kept alive and diffused, fell into decay or were suppressed by violence. This resulted in very great coldness among the Catholic people in regard to the devotion to Mary. But where Mary is not loved, or honored, Christianity does not prosper. The parish in Paris bearing the name of "Our Lady of the Victories" was composed of more unbelievers than any other parish in that wicked city. The pastor, Father Desgenettes, was indeed possessed of great zeal, but he could accomplish nothing; his church was usually empty on the greatest festivals. Very much disheartened on this account, he said Mass on the feast of St. Francis Xavier at the altar of the Blessed Virgin. While celebrating the Holy Sacrifice it seemed to him that he

heard a voice, saying : "Consecrate your parish to the Immaculate Heart of Mary, and the state of things will become better." He reflected upon what he had heard, and finally resolved to establish for his parishioners a sodality of the Blessed Virgin, and to celebrate on Sunday afternoons devotions in honor of the Heart of Mary. This he also accomplished with the permission of the Archbishop. During the devotions prayers were said for the conversion of sinners ; other spiritual and temporal matters were also recommended to the prayers of the faithful. At first very few persons attended this service ; soon, however, they came in larger numbers, and even after a short time there was a great change in this parish. Divine service was better frequented and the sacraments were oftener received than in any other church. She, that had been conceived without sin, that crushed the Serpent's head, had here also gained the victory over infidelity and indifference.

Fourth Day.

How we should honor Mary. (*continued.*)

If there exists in our hearts, as it does in the heart of Mary, a great horror of every species of sin; if we are fully convinced of the ruin and of the misery of sin, we shall not only free ourselves from it or avoid it, but we shall oppose it in order to prevent it, and endeavor to preserve others from this misfortune or to free them from it wherever we can. This is zeal for souls, another quality of the true servant of Mary. She was entirely filled with this zeal for souls; this zeal was the main-spring of her life. Her prayers in the solitude of Nazareth, her labors, efforts, sufferings on account of the Redeemer, her sacrifice in the Temple and on Golgatha, as also her office of Mediatrix before the throne of her Son in heaven, had they any other object than the honor of God in the saving of souls? Can any one therefore, that diligently reflects

upon her heart so inflamed with zeal, remain indifferent to sin that is also in others, to the eternal welfare or woe of his neighbor?

That is indeed the highest honor, that we can pay to Mary and her divine Son, when full of zeal for souls we gain them over and lead them to her Son. In this manner Mary also receives new children, new servants, who honor her in spirit and in truth; and with the name of Jesus her name also becomes great and holy. Is it possible for us to love Mary, and be indifferent whether others love and honor her? Certainly not. We must be sorry when we look about us, in our neighborhood, and out upon the wide world, and must see how many worship gods quite different from Jesus, and have quite a different love from that which Mary had. How many millions are still living in the darkness and the shadow of death of the most horrible idolatry; how many, although they know Christ, know him not as they should, and do not honor his Mother! How many have the right knowledge of things, yet do not live according to it, and live in spite of their Christianity the life of the heathen!

How many are weak in faith, are almost necessarily exposed to seduction, are continually in danger of losing their innocence and their peace of mind! How many, who are slaves of their passions, are reeling towards the terrible abyss past recovery, unless the hand of a friend arrests them in their onward course! And if we wish to reflect further upon the consequences of all perversity of sin, we shall see a countless multitude, who in sickness, in poverty, in misery of every kind, have to bear a heavy, an almost crushing yoke; we shall see a countless multitude who in the agony of death must fight the fight that is decisive for eternity; we shall then also see in purgatory the host of poor souls that earnestly appeal to us to have compassion on them. This is a wide field for the practice of zeal for souls, for imitating the heart of Mary inflamed with love, for winning her favor. Oh, if we were only more warm-hearted towards our neighbor, how many opportunities would not be found to preserve him from the misery of sin or to rescue him therefrom! And if the word of command, the removal of the occasion, or paternal correction is not possible,

there still remains to us the means of prayer. By supplication we are capable of doing much; it is far-reaching from beyond lands and seas to the remotest pagan countries; through the earth to the depths of purgatory. By supplication we become rich, we are able to bestow innumerable alms and win for ourselves the mercy of the dread Judge, the gratitude of the Mother of Mercy.

PRAYER.

How could I love thee, O Mary! and be indifferent to the misery of poor souls on whose account thy innocent heart was pierced with a seven-fold sword! Indeed, I invoke thee every day in their behalf with the words: Pray for us sinners. Obtain for me an always increasing faith, a constantly glorious zeal for souls, so that I myself may not only avoid sin, but to the best of my ability may prevent it, and atone for it. Amen.

EXAMPLE.

The archconfraternity of the Immaculate Heart of Mary was of great advan-

tage not only to the parish of Our Lady of Victories, but also to the whole world. At the present time it has been established in more than 17,300 churches of the entire Christian world. The little sodality established by Father Desgenettes was a mustard-seed that rapidly grew and became a tree, extending its branches everywhere. Many millions of Christians have been taught by this archconfraternity how to honor and to serve the Heart of Mary. This devotion is indeed most conducive to true veneration of Mary. If we diligently meditate on this Immaculate Heart, pray to it every day, endeavor to please it, should not there grow in our hearts the love for purity, the detestation and the fear of every sinful stain? And if we show concern for praying for the conversion of sinners, should we not always think less of the goods of this world, for which alone prayers are usually said, and on the contrary, esteem more highly the one thing necessary, namely, the grace and friendship of God? Should we not grow daily in true charity towards our neighbor if we continually practise this most excellent work of spiritual mercy?—Mary has also shown

how much she is pleased with such a veneration. For the prayer of the archconfraternity of the Immaculate Heart of Mary has wrought from the very beginning innumerable miracles of conversion and is even now effecting conversions, as may be seen in the church in Paris, the walls of which are covered with memorial tablets, and as may be heard at the services of the archconfraternities when it is announced what prayers have been heard.

Fifth Day.

How we should honor Mary. (*continued.*)

In the third place true confidence in Mary also characterizes her client.

One of the greatest servants of Mary of all times was St. Bernard. His heart was so full of ardent love and child-like confidence which he bore to Mary that millions of others have been inflamed with the same confiding love. It was he that offered the following prayer: "Remember, O most gracious Virgin Mary! that never was it known that any one who fled to thy protection, was left unaided." Since his time all Christendom is repeating the same prayer and is strengthened by his confidence in Mary; and a countless number recite this prayer, being convinced of its efficacy which they themselves have experienced in their own trials. They did not, it is true, always receive what they asked for,

but they received what was of benefit to them, and were never forsaken.

The reason for this confidence in Mary has already been mentioned; it lies in her twofold dignity as Mother of God and as Mother of mankind. As Mother of God she is able to do everything; as Mother of mankind she has enclosed each one of us in her heart, and knows of no greater joy than to show kindness to us.—Let us, therefore, lay aside all distrust; for this is very offensive to her. To the virtue of hope, of confidence, all things have been promised; let us, therefore, expect everything from Mary. Let us herein act like children. When the child sees any danger it runs to its mother; at the heart of its mother it feels itself secure when it fears punishment from its father, or easily recovers from the punishment if it cannot be avoided. In all its little concerns, troubles, and joys, it is the mother from whom the child expects sympathy and assistance; it entrusts everything to her, and is certain that it is understood and listened to. This has been thus arranged by God, in order that weakness may not find itself abandoned, and that the bond between

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mother and child may be more firmly united. What holds good in the order of nature must be more brilliantly reflected in the order of grace. If an earthly mother shows such love, though she is full of selfishness and imperfections, how much more surely may we confide in the love of Mary who is full of grace and in whose heart there was not a spark of selfishness even when she lived upon earth. But now it is inflamed towards us with the highest love that is surpassed by nothing except by the love with which God has enclosed us in his heart.

It is true, God loves us more than Mary loves us; for it was he that has said: "Can a woman forget her infant . . . . yet I will not forget thee. Behold I have graven thee in my hands." (Isai. xlix. 15, 16.) This, however, does not make Mary's love superfluous. For God loves to see us asking assistance from Mary, since he loves to see her honored. He tells us through the royal prophet: "Call upon me in the day of trouble, I will deliver thee. (Ps. xlix. 15.) Moreover, in spite of his love, God must often turn away from us on account of his un-

relenting justice if we approach him in a sinful state. If, however, Mary conducts us to him, her sanctity that is so full of merit, will shield us who are deserving of punishment. It was not in vain that Mary endured the greatest sufferings, though she was the most innocent creature in the world; she had to gather treasures for her many children. And if the rest of the saints with whom we are in spiritual communion and to whom we pray, are able to communicate to us the superabundance of their merits and to make in our behalf a powerful appeal to the most adorable Trinity, how much more efficacious will be the help, the power, and the intercession of Mary!

Our confidence in Mary should, therefore, be unlimited. Never should we approach her as if to try whether she will help us. No; let us put away all distrust. She will surely help us if not just as we wish, at least in a manner that will be profitable to us.

PRAYER.

No, my good Mother, I will not distrust thee; I will invoke thee every day;

and my prayers to thee shall not be merely the prayers of the lips. In every necessity I will have recourse to thee with child-like confidence, most especially, however, when there is question about the salvation of souls. Then, indeed, I may approach thee with a twofold assurance, when I am urged to do so not by my own necessities, but by charity and mercy. Amen.

EXAMPLE.

Never did the Venerable Armella have recourse to the Blessed Virgin with greater confidence and love than when she wished to obtain mercy for poor sinners. "I had," she said, "such confidence in Mary and I recommended to her those unfortunate souls that live in sin with so ardent a love and with such compassion, that it seemed to me that I appealed to her with greater liberty and confidence than to her divine Son. I did not venture to approach Jesus on this subject in the same fearless manner; but I never ceased, either day or night, to invoke his Mother for the grace of conversion in behalf of poor sinners. I saw that she

is the dispenser of treasures of grace, that she is the Mother and the nurse of a God, who could not refuse her the price of his precious blood after she had given him her own; and thus I brought forward a thousand other reasons that came to my mind and earnestly begged her with tears in my eyes to obtain pardon and mercy for all poor sinners, who are after all her children. I begged her to obtain that her divine Son might be loved by all creatures and that all might serve him, and thus my heart found some relief while I witnessed with anguish how my God was offended. I hoped that Mary would have compassion on the blindness of men and procure for them the grace that would enable them to free themselves from the slavery of sin."

Sixth Day.

How we honor Mary with her Rosary.

One of the most usual means of honoring Mary is the recitation of the Rosary. There is scarcely any other means that has been so incorporated with Christian life, that has received so many blessings, graciously conferred upon it by Mary, as the holy Rosary. The meaning of the Rosary we may learn from its very name.

"Mystical Rose" is the name that the Church gives to the Blessed Virgin, the Mother of God. The rose is the queen of flowers especially because of the gorgeousness of its red color, which is the complement of all colors, the color of fire and of blood, the true sign of life. This blood and fire color is the symbol of holy love that like a fire consumes the heart as a holocaust in the service of God. This rose is the queen of flowers by the fulness of its perfume, which by its power and softness is distinguished among all

perfumes as penetrating as it is soothing. This perfume is, according to Scripture, the symbol of prayer, which rising from the heart of man like fragrance from a flower-cup or a censer, ascends to heaven and gives pleasure to the heart of God. Before all men's hearts, however, Mary's heart was an altar of God on which love's flame was never extinguished; it was a flower-cup, a golden vessel of devotion from which, without intermission, the fragrance of flowers, the incense-smoke of prayer ascended to God and again descended to the earth as the dew of grace. Hence Mary is called the Mystical Rose, that is, the soul that is constantly praying, the soul that is wholly given to prayer.

We should kindle our prayer by her prayer, and should unite our prayer to hers. The holy mother-rose should propagate itself in an unfading wreath of daughter-roses, for in imitation of her every Christian soul should come before God a sweetly blooming and fragrant rose of devotion. For although we base our prayers on the command and the merits of our divine Saviour, yet we rest them at the same time on the precedence and

the intercession of Mary who alone among us possesses what we lack; namely, sanctity, grace, the divine Spirit, who teaches man how he should rightly pray. Thence has originated the custom, that we scarcely ever say the prayer that the Lord has given us, without addressing ourselves at the same time in the "Hail Mary" to the Mystical Rose who is our model in prayer. Out of this belief, this necessity of relying upon her, the devotion of the Rosary has taken its rise, this splendid plant, the root of which forms the Creed of the Triune God, the stem of which is the "Our Father,"—the quintessence of all prayers,—the branches of which are formed by the "Hail Mary," and the flowers and fruits of which are the different mysteries of the lives of Jesus and of Mary. These mysteries constitute the essential parts of the Rosary which give to it its aim and coloring, and which are to form the special subject of our meditation.

Mary, the Mystical Rose, wore during life three colors; the white, the red, and the golden color. Her virginal and white maternity filled the youth of her life with mysterious joys. Her bloody priesthood

by the side of the Man of Sorrows caused mysterious sorrows to afflict her when she was of middle age. Her kingdom resplendent with gold crowned the evening of her life, and crowned her eternal life with mysterious glories. From the life of the Blessed Virgin we, therefore, take the white roses of her joys, the red roses of her sorrows, and the golden roses of her glories and weave them into the joyful, the sorrowful, and the glorious Rosary. Rich in grace are to us these mysteries in the life of Mary, because they are connected with the Cross from which only the final cause of our eternal salvation proceeds. Hence, according to the number of the five sacred wounds, the source of our life, every mystery of Mary is divided into the sacred number of five, and we recite five decades in every Rosary. The complete Rosary numbers one hundred and fifty "Hail Marys," as many as there are psalms of David, and bears also the name of psalter.

PRAYER.

To me, O Mystical Rose, it shall always be a delightful occupation to honor

thee by the holy Rosary. As a reward I only beg thee for this one thing: Obtain for me the grace that I may always be more determined to imitate that which I honor in thy Rosary, and may always become more and more worthy of thee as thy honor and thy crown. Amen.

EXAMPLE.

St. Alphonsus de Liguori relates the following incident: Helen, a great sinner, once entered a church in which a sermon was being preached about the Rosary. The preacher praised so highly the advantages of this mode of prayer that on her return home she bought a Rosary. In order not to be laughed at by her acquaintances she kept it hidden, and sometimes recited it in secret, at first without any devotion. Soon, however, she was so delighted with it that she recited it every day. By such fidelity Mary was moved to cast upon the poor sinner a glance that was full of grace to her. Helen soon felt such terror on account of her past life that her conscience allowed her no rest day and night. She hastened to the tribunal of

penance and accused herself with such compunction as to fill her confessor with admiration. She then prostrated herself before the altar of the Blessed Virgin, being exceedingly happy on account of the absolution that she had received. Full of gratitude towards her deliverer, she promised to serve her in a life of penance and mortification. She kept her word. Her fortune she distributed for the greatest part among the poor, and led a secluded and penitential life. Whenever temptation assailed her with renewed violence, she immediately began to say the Rosary, having unbounded confidence in its efficacy. She persevered, and while invoking the powerful name of Mary she died a holy death.

Seventh Day.

How we honor Mary with her Rosary.
(*continued.*)

The glorious fruits, the graces that come from reciting the Rosary, as also the many indulgences with which the Church recommends this exercise of piety, can be obtained only by those who say this prayer with respect, with devotion, and while meditating on it. What St. Jerome says of the psalter may also be said of the Rosary: "It is better to recite only seven psalms with a pure and a devout heart than to recite the whole psalter hurriedly and distractedly."

To say the Rosary properly, three things are required: We must prepare ourselves, say it respectfully, and finish it in a manner profitable to us. "Before prayer," says Scripture, "prepare thy soul: and be not as a man that tempts God." (Ecclus. xviii. 23.) This preparation consists in collecting our thoughts

and inciting ourselves to praise Mary; then in purifying our heart by true compunction; finally in forming a good intention.

First of all you must collect your wandering thoughts and remember what you wish to do; put yourself in God's presence, and rouse yourself to praise your heavenly Mother.

Then cast a glance at the bad condition of your soul that is defiled and disfigured by so many sins and faults, and make an act of sincere sorrow for not being more pleasing in the sight of God and of the purest, holiest of virgins.

Finally, make a special intention why you wish to pray; for all our works depend on the intention that we make. Out of this intention you may form a petition, a spiritual alms, by offering it for some special necessity.

During the recitation we must be full of respect, must pay attention, and must be animated with devotion.

Respect, when our heart is full of it, is shown in our exterior by the posture of our body.

Attention may be threefold: Attention to the simple words that we say; or med-

itation on the substance and on the mysteries without attending to the simple words; or meditation on the persons to whom we pray; therefore on God in whose presence we are or who has his throne in heaven; or on our Lord who dwells with us in the Blessed Sacrament, and on Mary in her heavenly glory.

Devotion is the heart's participation in prayer. See how a vain person regards the finery of another. She not only sets her eyes upon it, but there arise in her heart feelings and desires. She looks with envy at the finery; she conceives the desire also to have the same; she reflects how such adornments may be procured, and finally forms the resolution to obtain them for herself.—See the avaricious man considering the prosperity of his neighbor. He computes the latter's possessions or the profits that are derived from them; he is sad because he has nothing of all these things; he reflects how he may acquire them, or deprive his neighbor of them; and makes a plan, forms a resolution, as to what he intends to do in this respect.—Upon worldly things every one seems to be able to meditate, why should he not be able to

meditate upon spiritual and religious things? In the prayers of the Rosary and its mysteries we also see what is beautiful and attractive; how could our heart remain cold in view of so excellent a prayer? In it we find great treasures, and even the highest good; why should not our heart be filled with pious desires? While saying the Rosary we may either interiorly or exteriorly express in a few words, these emotions and desires, as they occur to our mind. For instance, we may now and then thus speak to Mary: O Mother of God how glorious art thou; I salute thee with my whole heart; thou art also my mother! how much dost thou love me! how much didst thou not suffer for me! how humble wast thou! how merciful towards all! help me that I may also be like thee, etc. In this manner we may also speak to the heavenly Father.

These affections are the blossoms of devotion. They ripen into fruit in the good resolutions that apply to our present state what we have meditated upon when we ask the questions: In what state am I? how should I be? what must I do?

To finish with a firm resolution means to finish the Rosary in a profitable manner. We should at the same time pray to God and to the Blessed Virgin that they may help us to carry out what we have resolved, and we should thank them for their assistance during prayer.

PRAYER.

May my prayers to thee, O Mary! be always grave and respectful; may they never be common-place. Then they will not be a useless lip-devotion, but will be a powerful means to be united with God and to become more and more like thee, O my good Mother!

EXAMPLE.

Two men of noble birth and in high repute had conceived a deadly hatred against each other. No means of reconciling them was successful; they only became still more incensed; they brought against each other the basest charges, and made the most violent threats. At last a prudent and pious friend succeeded in inducing each one singly to have

himself admitted into the confraternity of the Rosary and to begin to recite it. Soon the effect became apparent. The meditation on the mysteries must have prepared their minds, since the Mother of divine grace obtained for her clients the strength to perform a heroic act; for having afterwards met, they did not avoid each other as they were accustomed to do, but to the great edification of the people, they saluted and embraced each other with mutual apologies and the assurance of mutual forgiveness.

Eighth Day.

The Cross that is at the beginning of the Rosary.

The Cross is the symbol of our Christian faith in the thrice holy God. Indeed the Gospel is the teaching of the Cross. And we also are not ashamed of the Gospel, as St. Paul says of himself. Therefore we begin our exercise of devotion with the sign of the Cross, which is never to be to us a stumbling-block, as it was to the Jews, or foolishness, as it was to the Gentiles. (I. Cor. i. 23.)

"Every one that shall confess me before men, I will also confess him before my Father who is in heaven," says our Lord. (Matt. x. 32.) Of what use would our prayer be to us if He who is our only Mediator did not acknowledge us before his heavenly Father, and if, when we approach him, he would say, I know ye not? We must confess or acknowl-

edge him in word and deed; then will he acknowledge us as his own.

"If you ask the Father anything in my name he will give it to you," says our Lord. (John, xvi. 23.) To pray in the name of Jesus is as much as to pray with an humble, a resigned, and a contrite heart, and an unbounded confidence in his merits. The Cross is our best teacher. It teaches us humility, for the Cross is the wood of ignominy; resignation, for the Cross is the altar of sufferings; repentance, for the Cross is the wood of martyrdom for our sins; confidence, for the Cross is moistened with the blood of the innocent Abel, since it unceasingly cries to heaven for mercy in behalf of us sinners. With the Cross we protect ourselves against the anger of a just God. How should we dare O God! to approach Thy holy countenance, since we are covered with the horrible leprosy of sin? But we adorn ourselves with the Cross of Thy Son, and then we are pleasing to Thee. In this sign we shall be victorious even over Thy justice. With the Cross we put to flight even the wicked demon. He cannot injure our devotion, if we put the seal of the Cross upon our thoughts,

our hearts, our senses. He may annoy us, may disturb us, but he will never be able to gain an entrance.

"God so loved the world, as to give his only begotten Son." (John iii. 16.) .... Should he that has given to us his only well-beloved Son not have given us through him all things? Thus the holy Scripture encourages us to a childlike, to an unlimited confidence. All this is preached to us by the Cross, the sign of a father's love, such as only a God can have,—the sign of a brother's love, who went to his death on our account. The commonest fault of our life is the want of childlike confidence. Let us obtain this confidence from the Cross.

What is the meaning of the Cross at the beginning of the Rosary, may now be clear to us. Remember, O man! it cries out to us, that, although Mary is raised above all creatures, is more glorious, more holy, more full of grace, more powerful than they, yet she has received everything from God in view of the merits of our only Saviour, Jesus Christ. Remember, O man! that the honor that you pay to Mary is useless, if you are an enemy of the Cross; that Mary should

indeed be your merciful Mother, but only when you are an obedient or a repentant child of your heavenly Father.

PRAYER.

Thee, O Mother of the Crucified! I will seek near the Cross where thou didst become my Mother. Let me learn there the sorrows and the love of thy maternal heart; let me learn there how to love the Cross and to seek only in it my salvation.

EXAMPLE.

The true meditation on the Cross gives us true wisdom. And although the Cross is folly in the eyes of the world, yet it will be to us the wisdom and the strength of Christ and of his holy Mother. The young Count Albert of Falkenberg, was desirous of leaving the world and of entering a convent. One of his cousins wished to dissuade him from doing so, and vividly represented to him the grief and the tears of his mother, should he leave her. But Albert, pointing to a painting that represented the Cross beneath which stood the sorrowful

Mother Mary, said: "My cousin, you tell me that my mother will shed tears on my account; but Mary was the first to shed tears. Jesus could have come down from the Cross and dried the tears of his Mother, but he did not do so; nay, during his crucifixion he suffered Mary to be crucified in her heart;—and I should leave the Cross because my mother is weeping! Speak no more to me about such carnal tenderness, while I am considering such an example." And the noble youth knew how to speak to his cousin with such animation and with such unction of the sacrifice and of the love of our divine Saviour and of the Mother of Sorrows, that he also left the world, entered the Order of Preachers, which both adorned with the lustre of their piety and learning.

Ninth Day.

The Sun of Faith.

If we wish to honor Mary with the Rosary, we must begin with the Apostles' Creed. For the mysteries of the Rosary are to introduce us into the life of God in this world, are to show us how Mary participated in the life of God in this world, and how we ourselves are to participate in it. Faith, however, is the Sun without which nothing can be visible of God and his works, of Mary's participation therein, and of our own destiny. There exists a visible, corporal world, and its life-giving light is the sun; and there exists a spiritual, invisible world, and its life-giving light is faith.

What would become of the visible world if the sun would forever disappear from the heavens? There would then be a night so dark, so cold, so deadly, that in a short time the earth would be changed into a universal grave. All life

in the plants, animals, and men, would become torpid. So it would also be in the world of the soul, of the spirit, if the Sun of Faith would fail us. It is true, in our soul we have another light, which is called reason. By means of our reason we may know many things of this world. But this light does not extend to the other world; besides it is unsteady and uncertain. In the meditation on the visible world it cannot securely lead us any farther than to the knowledge that there must be an almighty, an eternal God, who created all things.

All else about God, his will, our destiny, the whole invisible world, was almost concealed from men till God manifested it to them. He had made known to Adam in paradise what was necessary; and because God told our first parents of it they believed him. Through the mouth of his prophets, God instructed their descendants; not individually, but collectively. And because the prophets proved themselves by miracles and prophecies to be God's prophets, their words found credence. Finally, the Son of God came himself and completed all revelation by his Gospel, which he sealed

with his death and his glorious resurrection. And of this gives testimony, the miraculous work of his Church, that rests on the twelve pillars of the apostles and that till the end of all time is to dispense to the world light and life, the Sun of her Catholic, Apostolic Faith.

In this Sun of Faith we find Jesus Christ, the way, the truth, and the life. Whoever does not wish to know anything about its light, excludes himself from life. "He that believeth not shall be condemned," (Mark xvi. 16.) says our Lord. "He that doth not believe, is already judged." (John iii. 18.) "Without faith, it is impossible to please God. (Heb. xi. 6.), says the Apostle.

The sun of this world sends forth its light in so fine and penetrating a manner that nothing can resist it. It penetrates the most hidden places, even down into the very earth. Even the darkest night has traces of its light, and the coldest winter derives from it its feeble life.

So it has also been with the spiritual Sun, Faith. It has always penetrated the remotest countries. The most corrupt nations have always retained traces of it, and whatever truth and life they pos-

sessed, came from the old inheritance of their first faith. In the darkest night of paganism, the faith of the patriarchs and prophets dispensed light and life. Whatever good there still is in the errors and heresies of all times, proceeds from that light. If a large number of self-conceited persons turn their backs upon the Light of Faith, imagining that with the lamp of their reason they are well able to find their way, they certainly will never have the power entirely to withdraw themselves from the blessing that is derived from the Sun of Faith. The remnant of what is good and noble they believe that they have of themselves, but it is the blessing of the Christian faith. This Sun also God allows to rise over the good and the bad.

Mary is described in Scripture as the woman who has on her head a crown of twelve stars, who has the moon under her feet, and is clothed with the sun. (Apoc. xii. 1.) The sun is nothing else than Faith. When it was to rise in the greatest splendor in Jesus Christ, Mary published its coming as the morning rising. (Cant. vi 9.) She is the morning rising or aurora of our salvation. She brings faith to

us; for of her the Church sings: "To thee only, O Most Blessed virgin! has it been given to root out all the heresies of this world."

If we wish to remain steadfast in faith, we must attach ourselves to Mary. All the heretics that have adulterated the faith, have also been hostile to Mary. All those that have ever loved and honored Mary, have also been faithful to the truth, or have found the path that leads to faith.

PRAYER.

In the light of faith we salute thee, O Mary, the Virgin of virgins, the Mother of Jesus Christ, the Queen of angels and of men. Accept as a pleasing sacrifice the practice of this exercise of devotion. May what is cold and hard be warmed and softened at thy maternal heart; what is enclosed in darkness mayest thou open to the light of grace, and show us now and after this life Jesus, the light of this life, the blessed fruit of thy womb, O sweet, O gentle, O holy Virgin Mary! Amen.

EXAMPLE.

A missionary of Denmark relates the following incident: On my arrival at Jutland I heard of the illness of a poor woman, eighty years of age, who had long before expressed the wish of becoming a Catholic. The hut of the sick woman lay up the country at a distance of a thirteen hours' walk. I resolved at once to go in quest of her. In vain did the others try to dissuade me from going, saying that it was too far, that the sick person was perhaps dead, that perhaps she had never been serious in the matter, or that her Lutheran relatives would oppose a change of faith, and so on. I set out with a few guides. The road soon became impassable on account of the ice and snow. We had to dismount, and walk on foot. The guide soon declared that it was impossible to go farther. I however hastened onward. The road became worse and worse; the north wind blew directly into our faces. We had travelled for seven hours; but this was only one half the distance. After a short rest we proceeded on our journey over mountains, and through marshes. Finally we arrived

at the place. Satan was to lose his booty. The poor woman had been unconscious for several days. When it was whispered to her: "a Catholic priest!" she was roused as if from a lethargy, and in a strong voice praised God and thanked him for the favor that he had bestowed upon her. To the great astonishment of the bystanders she solemnly declared that she desired to die in the Catholic Church. —There was no time to lose. The sick person was received without delay into the Catholic Church, and the sacraments were administered to her. A few hours afterwards she breathed her last amidst most fervent thanks for the happiness that God had vouchsafed to her.

This poor woman owed her happiness to the Blessed Virgin. Her parents, being at first childless, had obtained her by praying to God; and from a remnant of religious respect for the Mother of God, of which Protestants usually know nothing, had out of gratitude given her in baptism the name Mary. This was her good fortune. When she was forty years old, she had a kind of vision, and believed that she heard a voice, saying: "To please God and your patroness and namesake,

you must become a Catholic." She wished to be a Catholic, but how could she be? In the whole country only Protestant ministers were to be found. Some time afterwards she met some peddlers who were Catholics. With intense ardor she questioned them about the Catholic faith. After this conversation she conceived the strongest desire to be a member of the Church. On every occasion she renewed her resolution to become a Catholic, and represented to her ministers that they were in error. In this way thirty-four years passed by. It appeared that her wishes would never be realized. She remained, however, tranquil. "It has been revealed to me," she said, "that one day I shall be a Catholic and shall receive before my death the sacraments of the Church." Her confidence was thus rewarded in so wonderful a manner.

Tenth Day.

Faith in Mary's Heart.

What God has revealed to us and the Church proposes to us for our belief, is sufficiently supported by proof, so that with the help of the grace of faith, which was infused into our hearts at baptism, faith is not so difficult a thing to him who has a good will; on the other hand, faith is not of so compulsory a nature that any one of a perverse will may not be able to have doubts, and may not rebel against it. Mary's heart was so full of good will that Elizabeth could call her blessed on account of her faith. Not only so, but there was a day,—Holy Saturday—when the faith of all believers was wavering; but it was not wavering in Mary's heart. Hence, Saturday is specially consecrated for all times to the honor of Mary. We supplicate her and with her, that also in our hearts faith may never waver, but may ever strike deeper

roots. We also obtain from her and learn from her what is most important, namely: *To live by faith.*

The just man lives by faith. Faith is to him not only an opinion or a science, but the motive force and the regulator of his thinking, of his speaking, and of his life. Faith teaches him whence everything exists, whereby everything exists, and for what purpose everything exists.

Everything exists through God; for he is the Creator of all things. The thousand-fold inanimate creatures of the earth, the starry world, are all works of his hands, declare his glory, are the messengers of God, which through their immensity, variety, harmony and beauty cry out to man in a million of tongues: "See, how great and beautiful and good thy Lord is, who created us for thee, that we may serve thee and give thee pleasure. Use us for thy service; by your own free will do what he commands just as we are doing through necessity what he commands. God has made thee our king and high-priest. Offer us to thy King and God as a sacrifice on the altar of thy heart: do not use us in the service of sin. The first human beings and so

many of their children misused us; hence the gap that is in nature; hence the injuriousness, the rebelliousness of the elements. Serve God and we will serve thee." Thus speak to us the creatures of God. If we understand and take to heart this language, we shall then live by faith, just as Mary lived by faith.

Faith teaches us that all that happens is subject to divine Providence. In the life of man there is nothing that is a mere accident. Nothing happens by chance; everything comes from the hand of God; and what he wishes and what he does is salutary and forever good for us. To those that love God all is for the best. Even the misfortune that we have to suffer is wished or permitted by God; it is a means in his hand for our amendment or for our perfection.—O how well did Mary understand this! Her life was a chain of sufferings, of contempt, of poverty, of sorrow, of persecution. She saw in all things the finger of the almighty, kind Father, and only endeavored to acknowledge and to help to execute his design in regard to herself.—We know all this; but do we judge and act accordingly? This we must do, if we wish to live by

faith, that is, in patience and in the love of God.

Faith teaches us that we are in this world to do the will of God, and therefore we are here for his glory. Everything for God, everything to the glory of God, everything how, where, and when God wishes! This was the watch-word in the life of Mary. Before the world she did not perform great deeds as the apostles, or martyrs; and yet her life before God was greater, holier, more pleasing than the lives of all the apostles and martyrs. Why? Because in the ordinary household duties, in the humble labors of daily life, she thought only of doing everything in a manner that was most pleasing to the heavenly Father.

PRAYER.

I believe, O Mary! but help my unbelief. Do thou teach me more and more to think of God, to walk in God's presence, to meditate in his presence, and to die to my inclinations, that I may daily live more in God, and may care for nothing else than his good pleasure. Amen.

EXAMPLE.

In Montmirail there lived not long ago a young man, twenty-two years old, who up to his fifteenth year had been good and the joy of his parents, but then through bad company and infidel writings had been led astray in such a manner that he no longer frequented the church, and publicly boasted that he was a confirmed unbeliever. When the archconfraternity of the Heart of Mary was introduced into the church of that place, the father of this unfortunate young man recommended him to the prayers of its members. This was on the vigil of the feast of the Immaculate Conception.

The following morning, the father noticed a singular change in the appearance and behavior of his son; for the latter was pale, and looked very sad. He evaded the questions of the anxious father. In this way several days passed by. Finally, the young man confessed what was the matter with him. "O Father," he said; "how unhappy am I; for thirty-six hours I have not been able either to sleep or to take any food; since Sunday I am haunted and tortured by the remembrance of that

happy time when I could still pray. I have been living in sin for seven years—there must be a change; I will go immediately to the priest to make my confession and amend my life." He carried out his resolution, and his happy father saw his son quite changed. Only one thing weighed heavily upon the happy youth: it was that he had confirmed in their infidelity several of his companions. He used his best endeavors to make them change their sentiments, and to lead them back to God and to our divine Mother, whose mercy he had so manifestly experienced.

Eleventh Day.

Hope in Mary's Heart.

As God the Father begot the Son and both are one God, so does Christian faith beget Christian hope, and both should be inseparable. But just as Christ has two natures, the divine nature and the human nature, being God and man, so also has Christian hope two parts; namely, desire and confidence.

Our sinful, earthly-minded heart is fastened to this world by many chains, is entangled by many worldly thoughts, cares and desires, and can, therefore, with difficulty raise itself to God. What we see, what we hear, feel, enjoy, is mostly the object of our desires. But rarely do we succeed in remembering that this visible world is for us only a place where we make a short stay, and that in a few years we are to enter a world at present invisible to us, in order to live there forever in the full possession of all that our heart now craves.

No other heart knew and desired this so much as Mary's heart. It was separated from this world, free from all attachment to relatives; she left her parents' house when she was three years old, in order to consecrate herself in the Temple to the service of God. Free from all seeking after vain honors, she married a poor carpenter. Free from all desire for earthly goods, she lived in voluntary poverty. Free from all claims to a comfortable, joyous life, she willingly accepted the sword prophesied by Simeon. Hence, no one can better teach us than she how to die to this deceitful world, and to seek in God and in heaven, that which will bring joy to our heart.

We should trust that God, through the merits of Christ, will give us everything that we need and that is good, if we pray to him for it. In nothing else do we sin more than in this. This we do sometimes by presumption, usually by want of confidence.

Almost on every page of holy Scripture our good God begs us to trust in him, to give him our full confidence, and not to doubt his love and mercy. Our divine Saviour invented a whole series of touch-

ing parables in order to teach us to have firm trust in his love. See,—such is the purport of his Gospel—see how the heavenly Father and his Son love you. "Come to me, all you that labor and are burdened, and I will refresh you." (Matt. xi. 28.) You can obtain all that you ask, if you only pray with confidence. "And the Lord said: If you had faith like to a grain of mustard-seed, you might say to this mulberry-tree, Be thou rooted up, and be thou transplanted into the sea; and it would obey you." (Luke xvii. 6.) Oh, how much are we wanting in this confidence! How little do we expect from our prayers! How much more do we generally confide in the world than in God! Some trust in their fortune, others in their health, others in their skill, others in their friends and patrons;—the love of God, his mercy and grace, his power and riches bear no part in their calculations. And yet everything else is vain show and deceit! But even when we have recourse to God with some confidence, how soon does not happen to us what happened to Peter when he walked on the sea to meet Jesus! At first full of fervor and confidence, he leaped out of the vessel and walked without dan-

ger upon the waters, while keeping his eyes upon Jesus; but then he looked aside and saw an immense wave. He then began to be afraid, his confidence wavered; he began to sink and cried out from fear—he would have been lost had not Jesus taken him by the hand, saying: "O thou of little faith, why didst thou doubt?" (Matt. xiv. 31.)

Mary is our model in the firmness of her confidence in God. She had many trials to undergo, and frequently she had to walk in the darkness of faith; yet she never wavered, never doubted. Especially is she the model of trustful prayer. For the Lord performed his first miracle at her request, though his time had not yet come. At the same time she here shows us the firm foundation of confidence when she said to the waiters: "Whatsoever he shall say to you, do ye." (John ii. 5.)

PRAYER.

O thou heart of Mary, so full of confidence, obtain for my heart a firm, unshaken confidence, that in all dangers of body and of soul I may throw myself into

God's arms; that, like a child, clinging to the hand of the heavenly Father, I may walk quietly and securely through all the adversities of life, and may in my prayers never doubt in the least that I shall obtain what is conducive to my true welfare, and may, full of confidence, leave it to the Lord when and how he wishes to hear my prayers. Amen.

EXAMPLE.

While St. Bernard was on one occasion travelling through the country accompanied by several of his brethren, one of them, named Gaufred, fell into great dejection and was assailed by violent temptations, so that he had a mind to leave the Order and to return to the world. Several of his companions that had remarked his interior trouble, asked him the cause of it. He however answered: "Do not ask me; no one of you can help me." When St. Bernard heard of this, he halted before a little church by the wayside, told his companions to sit down and rest themselves, entered the church alone, saluted Mary and fervently prayed for the greatly tempted Brother Gaufred. The

latter had in the meantime sat upon a stone and fallen asleep through fatigue. When he awoke, he felt himself quite relieved, his heart was overflowing with joy, so that he cried out: "Now, I am cured, my dear brethren; I will never again during my whole life give way to sadness."

Twelfth Day.

Love in Mary's Heart.

As God the Holy Ghost proceeds from God the Father and God the Son uniting both, and being the personal love that both bear to each other, so, one might say, the third divine theological virtue is the outcome of the first two; namely, of faith and hope; it is the soul of these two; for faith and hope without charity are dead. It is the Holy Ghost that pours out love or charity into our hearts, and thereby makes our life, our actions, meritorious before God.

We cannot doubt that next to the heart of Jesus there was never a heart that was so inflamed with divine love as Mary's heart was. For all graces that God grants to us have, in fact, no other purpose than to inflame our hearts with love, or to remove all obstacles thereto. But Mary was full of grace; this was made known to her, as well as to us, by

God himself. She was full of the Holy Ghost; this was shown by fulfilling in a most perfect manner the divine will. For it is thus that the Lord speaks: "He that hath my commandments, and keepeth them: he it is that loveth me." (John xiv. 21.) Our heart should copy as much as possible Mary's heart that is full of love. But in order to do so, it is necessary that we zealously draw from the fountains of the love of God.

The first fountain of divine love is the knowledge of God. Even the natural knowledge of God should lead us daily more and more to his love, to the meditation of his works, which are a reflection of his glory, love, and mercy.

St. Francis of Assisi at the sight of a flower was often so filled with the love of God that he playfully struck the flower, saying: "Be silent, be silent! I know very well that you wish to talk to me about the love and beauty of my God." "Therefore," says the prophet, "With desolation is all the land made desolate, because there is none that considereth in the heart." (Jer. xii. 11.) The land of the soul, of virtues, is desolate, because we disregard the language of the creat-

ures of God that tell us of the love of our Creator, who made all things for us. The knowledge of God that faith gives us should still more powerfully inflame our love of God. Indeed, through faith he tells each one of us: For thee I sent my Son into the world; for thee he was born in a stable, died on the Cross; for thee he instituted the sacrament of love; he sent from heaven the Holy Ghost, the Consoler; he established the Church. I did not permit thee, like so many others, to be born in paganism or heresy, to be brought up by wicked, unbelieving parents: I have preserved thee from a thousand dangers and temptations, to which others are exposed; I have granted thee thousands of graces of which others are deprived. And then thou knowest what I have promised thee if thou only remainest faithful and thou art willing to cooperate with my grace.

Did I not deserve a return of thy love after I had loved thee first?

Another fountain of the love of God is intercourse with God by means of spiritual reading, of prayer, and of meditation.

A good book is like a good friend and

a great treasure. It speaks to us of God, of his works, of his goodness and of his love. It is a spiritual food with which the soul in its pilgrimage may refresh itself, and may derive new strength in its struggle to practise virtue. Not a few, who are now princes in heaven, received the impulse of their conversion from reading the lives of the saints or another good book, or were incited to persevere in their first fervor by their daily spiritual reading.

When we read a good book, God speaks to us; when we are praying and meditating, we speak to God. Prayer is the key to all the graces of God, and he has chiefly made prayer the condition of all help, in order that we may be forced to go to him every day and communicate with him, and thereby become better acquainted with him, and therefore love him better. Meditation is the prayer of reflection and the principal means to inflame our hearts towards God, as David testifies when he says: "In my meditation a fire shall flame out." (Ps. xxxviii. 4.)

All these means Mary abundantly employed, and in order to devote herself

undisturbed, especially to reading, to prayer, and to meditation, she retired at an early age to the solitude of the Temple. Among the few words said of her by Scripture are these that are remarkable: "Mary kept all these words, pondering them in her heart." (Luke ii. 19.) Great were the graces that she possessed, but faithful was also her co-operation with them.

PRAYER.

O Heart of Mary! full of the love of God, communicate to my cold heart at least a few sparks of the fire of thy love, in order that like thee I may henceforth seek nothing else than the exact fulfillment of the holy will of God, and out of love of him who is alone worthy of all love, may make every sacrifice so as to avoid sin. After thy example, I will not only pray for an increase of love, but will endeavor to acquire love. Amen.

EXAMPLE.

Andrew, who was descended from the highly respected Corsini family, in Flor-

ence, received from his pious mother a very careful religious training. But after he had grown older, and for the purpose of studying, had to visit a public school, he was led into the society of bad companions, and became so corrupt that he joined in all their wicked deeds. His mother did all she could to reform him: she entreated him, she punished him, she begged him with tears in her eyes; but nothing made an impression on his wicked heart. In her extreme distress, she had finally, like another Monica, to be contented with weeping and praying. One day, however, she summoned up courage, and said to her degenerate son: "Know, my son, that even before your birth I consecrated you to the Blessed Virgin. You belong to her. Yet, alas! what a difference between your life and your consecration to Mary?" These words lit up the darkened soul of the young man like a flash of lightning. Filled with consternation, shame, and contrition, he at once hastened to the Carmelite church, threw himself on his knees before the altar of the Mother of God, and passed a long time in meditation and prayer. After rising he was

determined to break with the past. He then knocked at the door of the convent and asked to be received among the novices. As a monk he led an exemplary life of penance. The Church honors him as one of her saints on February 4.

Thirteenth Day.

The Lord's Prayer.

Our Lord was on one occasion engaged in prayer in his customary place, and when he arose his disciples approached him and said: Lord, teach us how to pray; and Jesus taught them, saying: "If you wish to pray, you must say: Our Father who art in heaven, etc."—Could we go to Mary and ask her that she should teach us how to pray, what would she say? Nothing else than what Jesus said: If you wish to pray, you must say: Our Father, etc.—Hence at every decade of the Rosary we begin by saying the Lord's prayer. We invite Mary to approach and fall down with us before the throne of the Most High, of our Father and her Father, and to offer with us and for us the seven petitions. What gracious reception may we not expect in such company! But upon her we wish also to look in order to imitate her as far as our weak-

ness will allow. When the Holy Family in the quiet town of Nazareth knelt down to say in common their morning and their evening prayers, what other prayer did they love better to say than the *Our Father?* Jesus, you know, is the one that composed it. It was to be the formula of prayer of the New Testament.

The Old Testament was not familiar with the appellation *Father*; only the words *Jehovah*, the *Lord of Hosts*, were heard. During that period servile fear had to keep in check the hard hearts of men. What a change when Jesus came among us,—Jesus who is in reality the goodness and the kindness of God himself! How thoroughly did Mary understand the name *Father* when she had Jesus before her eyes and prayed with him who obtains for us access to his Father, presents us to him as his brethren, and teaches us to speak to the Father in his own words! Mary had her heaven upon earth as long as Jesus her God was with her; she however, like ourselves, walked only by faith, not by sight; at first in combating, not yet in rest; and exercised heart and eye to direct themselves to the place that after a few years every

earthly pilgrim is to enter; this place is the permanent Father's house of heaven.

Hallowed be thy name! With what fervor did not Mary thus speak and express her desire since her heart was consumed with the fire of the love of God! No angel ever uttered his *thrice holy* with such ardor, with such love and desire of praise as Mary when she said: Hallowed be thy name! And this desire was directed with equal force to the hidden divinity of her Son. If ever a mother desired that the name of her child should be honored, be preserved from stain, and be praised in the mouths of many persons, the mother of Jesus desired this, and longed for the time when his name should be exalted above every name, and before whose name every knee should bend, in heaven, on earth, and under the earth, not only of the good but also of the wicked. O may Mary teach us what love is; then we should understand what zeal is for the honor of our heavenly Father and of his only-begotten Son, Jesus.

PRAYER.

Yes, O Mary! I am so sensitive about

my own honor, but so indifferent about the honor of my heavenly Father. And yet only then may I hope to come into possession of my heavenly inheritance, if during this time of probation I have sought not my honor, but the honor of him that sent me. Help me to have a pure intention in my thoughts, words, and deeds; that I may not tell a lie, but may tell the truth when I pray: Hallowed be thy name. Amen.

EXAMPLE.

Under the care of a pious mother, the servant of God, Paul John Granger, passed the time of his youth in a most holy manner. When only seven years old, he knew and fervently practised Christian virtue. As an angel of this world he longed to see the angels of heaven; and when he was sleeping, he often believed that he was among the angels. He frequently said with childlike frankness to his mother: "Is it not true, the blue that you see above there is a great veil behind which God's dwelling lies concealed? And are not the stars the windows of heaven out of which the little angels look

down upon us and call us to come to them? There I have another mother who loves me more than you love me." He left the world in the early part of his life, in order to enter the Society of Jesus, whose highest principle is: All to the greater glory of God!

Fourteenth Day.

The Lord's Prayer. (*continued.*)

Thy kingdom come. God's kingdom is the kingdom of heaven in which he reigns among his elect; the kingdom of this world is that which he wishes to govern through his Church: the kingdom of grace is that which he wishes to establish in the heart of every one by means of love and fear. For the first and the last the Blessed Virgin needs not pray to God to obtain them for herself: she was ever full of grace and her predestination was ever secure. So much the more does she pray to God for all those that will honor her as their mother. The kingdom of grace, the peopling of the kingdom of heaven, depends, however, on the diffusion and activity of the Church of Jesus. The farther her missionaries carry the light of faith, the deeper her doctrine and spirit sink into the hearts of men, the more undisturbed she is in developing her activ-

ity, the more efficaciously and the more frequently can interior grace change the sinful heart and prepare it for the eternal kingdom of heaven. Mary's task was by prayer and suffering to give support to the labors of Jesus and of the apostles in the establishment of the Church. Through a life of prayer and penance we can and should make the labors of the Church fruitful, so that God's kingdom may be more and more diffused in us and around us.

Thy will be done on earth as it is in heaven. No one could say this as easily as Mary. She was at all times free from every inordinate affection—the evil fruit of original sin—therefore her "flesh did not lust against the spirit;" it was never difficult for her to submit to God's will; and at least inwardly she could say at every moment: "Behold the hand-maid of the Lord;" O Lord, what wilt Thou that I should do? She surpassed even the joyous willingness of the angels.—We on the contrary, feel in our limbs a twofold law, so that we do evil because our good will is too weak against our bad will. How then can we be in earnest when we offer this petition? This petition should be at

least a cry for help; let us say: Thy will be done; therefore assist me that I may not yield to my inordinate desires; and help all weak men, who are still struggling to gain the peace of the heavenly kingdom that the angels promised to men of a good will!

Give us this day our daily bread. How to be poor in spirit we may learn from Mary. The goods of this world she never desired, never used, except for the purpose that they were given, for the obtaining of the daily bread, of what the subsistence of life required for herself and for her own. She was not solicitous about the morrow. Why should she be solicitous, since the nearness of her God was her security, that he would like a father take care of her? As near as God was to her, so near is he to us; for in him we live, move, and have our being. "Cast thy care upon the Lord" (Ps. liv. 23.) is the admonition that is given by David also to us. Sufficient for the day is the evil thereof. We cannot arbitrarily change anything in God's plans regarding our future; only let us labor in accordance with his will and pray for his blessing.

Forgive us our trespasses, as we forgive them that trespass against us. When our Lord one day goes to judgment with us, he will judge us chiefly according to the works of mercy. "As long as you did it to one of these my least brethren, you did it to me." (Matt. xxv. 40.) "With the same measure that you shall measure, it shall be measured to you again." (Luke vi. 38.) The most important thing, however, that we expect from God's mercy is the forgiveness of our sins.—Who could have ever received so many mortal injuries as Jesus and Mary? who could have ever forgiven and forgotten them as they have? And yet they had not the reason that we have; they were not themselves burdened with sin. . . . .

And lead us not into temptation; but deliver us from evil.—Should we not work out our salvation in fear and trembling? We should therefore, begin every day with the fear of ourselves: "From my malice, O Lord, I fear everything, every fall, every weakness—but from Thy goodness I hope everything!" Also do I hope everything from thy goodness, O Mary! thou refuge of sinners, thou health of the weak, thou help of Christians.

PRAYER.

I cast myself into Thy arms, O my Father! in the presence of the evils that surround me. We fly to thy patronage, O holy Mother of God! despise not our petitions in our necessities, but deliver us from all danger. O ever glorious and Blessed Virgin, our Lady, our Mediatrix, our Advocate! reconcile us with thy Son, commend us to thy Son, present us to thy Son. Amen.

EXAMPLE.

Among the papers of Father Sanchez, who was so celebrated for his learning, were found the following words in writing: "May the object of all my thoughts be the Most Blessed Sacrament, Jesus Crucified, Mary the Blessed Virgin: towards the latter I must cherish special devotion and love; to her I will have recourse as to a mother, in all necessities, difficulties, and in my studies; through her I will thank God for every work performed in his service; through her I will crave pardon for every fault that I may have the misfortune to commit; through her I will commend to the Lord all and every one from whom I may experience any annoyance."

Fifteenth Day.

The Angelical Salutation, or "The Hail Mary."

The first half of the "Hail Mary" is composed of texts of Scripture, of the words that the angel, and the words that St. Elizabeth addressed to Mary.—The angel said: "Hail Mary!"

To salute any one means to think with pleasure of any one and to inform him of this. In that God salutes Mary by one of the highest angels, something is uttered that is similar to what was uttered by the voice on Mt. Thabor: "Thou art my beloved Son, in thee I am well pleased!" (Mark i. 11) By this salutation God wishes to say to mankind that he is pleased with this virgin. And he has taken care that we should be informed of this, as it was the Holy Ghost who said through the Holy Virgin: "Behold from henceforth all generations shall call me blessed." (Luke i. 48.) How grandly

is not this fulfilled by the millions of "Hail Marys" that are daily recited throughout the world!—Mary was full of grace before God; her humility did not know this; the angel had to tell her in order to strengthen her for the heavy task that she now undertook.—The Lord was with her in the sense in which Christ said: "He that believeth and keepeth my word, to him I and my Father will come, and will make our abode with him." (John xiv. 23.) Thus the Lord wishes also to be with us; he wishes that we should permit him inwardly to move us to do his will. On this everything depends that God's spirit may be in our thoughts, in our desires, and in our actions. Hence the priest expresses seven times the wish: *Dominus Vobiscum*, that is, the Lord be with you!—*Blessed art thou among women;* thus spoke the angel and St. Elizabeth to Mary. This sole blessedness consists in that she remained a virgin and became the Mother of the Son of God, of the Redeemer. But if God conferred upon her the highest blessedness, how did it happen that he did not spare her the greatest sufferings? The higher God wishes to exalt man in

eternity the greater will generally be his sufferings! Our crown in heaven must be merited by labor or sufferings. It is, therefore, quite unchristian for any one amid sufferings to say, in what way have I deserved all this? Let him think of Mary, the pure virgin, who was full of grace, blessed among women.—*Blessed is the fruit of thy womb*, said moreover, St. Elizabeth. Jesus is blessed, because all blessings come from him. During Mass the priest says over the consecrated Host the following words: "By whom, O Lord, thou dost always create, sanctify, quicken, bless, and give us all these good things." And we usually offer our prayers to the Father "through Christ our Lord." He indeed could say of himself: "I am the way, and the truth, and the life. No one cometh to the Father, but by me." (John xiv. 6.)

PRAYER.

O thou who art blessed! this blessedness I will strive to attain, just as the angel announced it to thee, and thy beloved Son has brought it down from heaven to us. I will strive to attain

God's grace, and if I only attain it and preserve it, I will cheerfully carry every cross that the Lord sends to me in memory of the words of the Apostle: "The sufferings of this time are not worthy to be compared with the glory to come. . . ." (Rom. viii. 18.) Amen.

EXAMPLE.

St. Teresa, in her life, speaks most gratefully of the fact that she and her brothers and sisters when little children were encouraged by their mother to be very devout to Mary the Mother of God. She lost her mother in her twelfth year. "Then"—she writes—"I threw myself in great grief before a picture of our Lady, and begged her with many tears to be my mother and my consoler. This I did in childlike simplicity, and this according to my belief was of great assistance to me; for I immediately experienced the help of this glorious Virgin in all the necessities in which I invoked her." The greatest grace was, that Teresa was permitted to enter afterwards the Order of the Blessed Virgin of Mt. Carmel and even had the task assigned to her to reform it.

Sixteenth Day.

The Angelical Salutation or "The Hail Mary."—(*continued*.)

The second part of the angelical salutation is taught us by the Church.—*Holy Mary!* Holiness is the highest eulogy that is given to God himself. The angels continually praise him with the words *thrice holy*. These words signify the love of what is good, and the hatred of what is bad. Herein we should imitate God, according to the admonition of the Apostle: "This is the will of God, your sanctification." (I. Thess. iv. 3.) Mary attained sanctity in a higher degree, than was attained by any one else. We need not say to her, we say to ourselves that she is indeed holy. If we, therefore, wish to obtain her intercession we must above all ask, is perhaps what I desire not very unholy, will it not displease her? Again: Is perhaps my soul in such a condition, that to her

who is so holy, my prayer may be like an offensive breath? The Apostle says that those that commit grievous sin, crucify Christ anew and ridicule him. If we live in mortal sin, and wish still to pray to Mary, we should be like the executioners, if at the foot of the Cross they had said Hail Mary!—We may call Mary *Mother of God*, because her Son was indeed man, though he was at the same time God. His human nature Jesus retains forever, and therefore Mary also retains forever this dignity, which makes her superior to all men and angels. Hence we also say to her with great confidence: *Pray for us!* Who could pray for us better than she? She has a mother's heart for us, and her Son is the almighty God. In that the Lord set her over the great Christian family to be its mother, he directed us to her as our mediatrix and intercessor. Our great distress and misery are expressed in the word *sinners*. Those whose conscience are lulled to sleep imagine that they are without sin. But the Apostle says that he that says he is without sin is a liar. The chief sin committed by most men is that they live according to their own

inclinations, and do not care about God, whom they ought to serve. Sins of omission are often more grievous than other sins, so that principally on their account damnation follows as is seen in the example of the rich man in the Gospel. Sin is our peculiar misery from which with our own strength, we cannot deliver ourselves. But Mary is the refuge of sinners. Therefore, let us fly to her and supplicate her *now*. Our life is composed of single moments of time. With every moment that becomes present, we may gain heaven, but we may also deserve hell. At every moment we need God's grace. We are also ignorant what lies hidden after the present moment, what the next moment, the next hour, the next day, may bring to us. Full of terror in regard to the dark future, we entreat our heavenly Mother: *Pray for us now:* but above all, *at the hour of our death!* This hour at which even the strongest tremble, needs especially a mother's assistance, on account of the distress in which body and soul are placed, and on account of the severe judgment that is awaiting the poor sinner. If every day we think with a sal-

utary fear of this awful moment, and devoutly pray to our dear Mother to help us at that critical time, we shall be able to meet death courageously.

PRAYER.

In all my necessities I will have recourse to thee, O my Mother! but especially will I do so when I am weighed down by sin, in order that thou mayest present me to thy Son and reconcile me with him. Obtain for me the true fear of God, and a life and a death of true compunction of heart, then I shall be able to meet my judge with great confidence. Amen.

EXAMPLE.

Rematier, the celebrated physician, who was sought after by the rich and the noble, by princes and kings, thus expressed himself one day in regard to the Rosary: "I say the Rosary every day. If I am in anxiety about a sick person; if I am at a loss what to do, then I address myself to Him who can heal all; and as on account of the great pressure

of business I cannot pray much, I turn to the Blessed Virgin, and ask her to pray to God for me. When I go to a sick person, I put my hand into the pocket containing the Rosary, and say one or two decades. Thus I entertain myself with Mary, confide to her my anxieties and wishes, and she is so good that things go well beyond my expectation."

Seventeenth Day.

First Joyful Mystery.

*Whom thou didst conceive at the message of the angel.**

According to the usual narrative the angel that was to deliver the message found Mary praying. She certainly prayed for nothing else than for the coming of a Redeemer. All the just of the Old Testament cried out with a longing desire for him. The holier they were, the more the corruption and helplessness of their race afflicted them, and the more vehement was their desire and clamor for the Saviour. Mary excelled all in sanctity; hence she also excelled all in the desire for the Messias. Her prayers, her sufferings, and her

* A very good method of reciting the Rosary with the Mysteries, is to express the mystery appropriate to each decade in the middle of each *Hail Mary*, immediately after the name *Jesus*.

labors had mostly for their object, to aid in bringing about the time of his coming. She concluded this labor of prayer, and thereby made "a flower to rise out of the root of Jesse." (Isai. xi. 1.) Prayer has a wonderful power; it has drawn the only-begotten, the eternal Word from the bosom of the Father down to this miserable earth. Only through earnest prayer and entreaty could this be done. For only the soil that is thirsty can profit by the rain. Therefore, through the misery of four thousand years, the soil of mankind had to be dried up; through a continually growing wretchedness all good men had to be moved to a great desire for the promised Messias, before he could come down and successfully cultivate the fields of this world. Thus it is in the life of every person. Prayer must coax and prepare the soil of the heart, before God can beneficently bestow his grace upon it. And this is often the reason why he delays so long in hearing us. He waits for the favorable moment, till by want and desire and prayer, the heart is prepared for an abundant dispensation of his graces. It is incumbent on us not to waver in our

confidence in his love; not to grow remiss in prayer.

Behold the handmaid of the Lord. With these words the divine Mother manifests the foundation of all humility. If we wish here and in eternity to be of any account before the great God, we must be humble or become humble. Above all does he detest pride, and many sorrows does he send upon men in order to subdue their pride; but we must be induced to become humble by the voluntary acknowledgment: I am in the service of God; he has endowed me with powers of body and soul like a laborer sent by his employer to do his day's work. "What hast thou," asks the Apostle, "that thou hast not received? And if thou hast received: why dost thou glory, as if thou hadst not received it?" (I. Cor. iv. 7.) Do you do anything without the intention that is pleasing to God? do you seek for the vain praises of men? do you raise yourself above your fellow-men? This would be each time disloyalty to God, a theft perpetrated against God who has sent you into this world and placed you in your state of life, not that you may follow your own desires, but

that you faithfully inquire before everything that you do: Lord, what wilt Thou that I should do?

Bell upon bell daily resounds three times throughout Christendom, telling what took place in those sacred moments in the little chamber at Bethlehem. Heads bow, and knees bend at the words: *And the Word was made flesh, and dwelt among us.* Every *Hail Mary* should be a fervent prayer of thanksgiving to the Infant Jesus. The more painfully we feel the burden of sin and earthly misery, the more deeply will this gratitude come from the heart, the more blessed will be the joy that the Father has loved us so much as to send his only-begotten Son into the world, in order that we may not be lost, but may have eternal life.

PRAYER.

Fill us, O Mary! with the most lively sense of the necessity of redemption which teaches us to esteem as our great happiness and to be thankful for the coming down of the divine Word. To-day and always I will recite the "Hail Mary" with special devotion. Help me

every time that I say this prayer to draw from it the grace to advance a step in the humility of thy heart, which alone will help me to understand and to love the mystery of the Incarnation. Amen.

EXAMPLE.

The Angelical Salutation, says St. Alphonsus, is always very pleasing to the Blessed Virgin, for it seems to renew, as it were, the joy that she experienced when St. Gabriel announced to her that she was made the Mother of God. The divine Mother herself said to St. Matilda, that no other salutation pleased her more than the "Hail Mary." St. Bernard heard himself once audibly saluted from a statue of the Virgin, which said to him "Hail, Bernard." And the salutation of Mary, says St. Bonaventure, will be some grace, whereby she always responds to those that salute her. Mary herself promised St. Gertrude help in death for every "Hail Mary" she said. St. Thomas asserts that as all heaven rejoices when a "Hail Mary" is said, so the devil trembles and flees. A nun appeared after her death to one of her sis-

ters and said to her: "I know now the value of the Angelical Salutation; if I could receive the merit of one 'Hail Mary,' I should gladly come back to life, and suffer all the trials of my past life."

Eighteenth Day.

Second Joyful Mystery.

Whom thou didst carry in thy womb on thy visit to Elizabeth.

Mary left her dear solitude and hastened over the mountains to Hebron to visit her cousin Elizabeth. We also are going over the mountains; our whole life is spent in making the journey. Now we ascend, now we descend, amidst joys and sorrows, over rough stones and level roads. Before our eyes there is often a beautiful prospect which only at a distance is beautiful, but when near is unattractive, full of disappointments.

Our whole life from youth till old age is full of such disappointments. How often do we represent to ourselves at a distance something that is quite different when we look at it near by! We sometimes have a great desire to possess something and think that we shall become

thereby happy; but when we come into possession of it we become indifferent to it, or even feel it to be burdensome. We should not look dreamingly into the distance, but look at the road upon which we are walking, so that we may not fall. The remote future we should leave to our heavenly Father, and above all, take care that we perform our present task according to his will.—Why should we complain if life's road is at times steep and rough, since we know that God's paternal goodness has marked it out for us? We should move on rapidly, as it is written of Mary; for in God's service nothing is more dangerous to us than to be superficial and lukewarm. Decisive action makes easy even what is difficult; and our Lord says: "No man putting his hand to the plough, and looking back, is fit for the kingdom of God." (Luke ix. 62.)

Mary loved the seclusion of Nazareth, and yet leaves it for a considerable time; she fears contact with the world, and yet sets out on a long journey. She renounced all her inclinations and subjected herself to many hardships in order to serve her cousin Elizabeth. Her

heart was full of a strong, an active charity towards her neighbor. To serve others was her delight; while from others she asked nothing for herself. How unlike our divine Mother are we in these things! What great claims do we not make upon others! how great our displeasure when no notice, either in word or deed, is taken of these claims! how ready are we to accept love; how unwilling to bestow it! Even before our Lord uttered it, Mary practised and imitated what he afterwards said: "The Son of man is not come to be ministered unto, but to minister." (Matt. xx. 28.) But this should be our intention at every visit, at every interview: To please others, to assist them cheerfully, to be concerned about their temporal and spiritual welfare. Charity in thought, word and deed is the touch-stone of all piety. And all exercises of piety cannot be genuine, or are suspicious, if in thought, word, and conduct but little charity can be discovered. "Charity is patient, is kind: charity envieth not. . . . . .seeketh not her own, ...beareth all things, believeth all things, hopeth all things, endureth all things." (I. Cor. xiii. 4–7.)

A virtue proceeds from Jesus and sanctifies John; Elizabeth praises Mary and the latter "magnifies" the Lord..... because he hath done great things to his handmaid. (Luke i.) If we were to become more accustomed to the giving of thanks, how happy should we be! The more unworthy, the more miserable you acknowledge yourself, the more unfathomable shows itself in you God's love, who takes an interest in you and does so much for you in the corporal and spiritual benefits that he bestows upon you; and who desires to make so much out of you, both here below, and in heaven above.

PRAYER.

Make me, O Mary! according to thy unfathomably humble heart that was so ready to please God and so grateful to him, so ready to serve thy neighbor. To-day I will seek an occasion to imitate thee in this readiness of serving others; grant that I may always do so, in order that after this pilgrimage of life, I may forever sing with thee the *Magnificat*, and may praise him that puts down the proud and exalts the humble. Amen.

EXAMPLE.

Father Sanvitores was as great a servant of Mary as he was a zealous missionary. When he went forth to the heathen Indians in order to wear out his strength in the service of their souls, he placed his labors under the protection of the Mother of God, invoking her under the title of her *Visitation.* The words of Scripture, "She went into the hill-country with haste," (Luke i. 39.) may be applied to her servant. Though often sick and feeble he traversed all parts of India hastily, climbed with bloody feet, in wretched garments, the highest mountains, and so rapidly were his movements that the native Indians accustomed to such travel could scarcely keep up with him. Arrived at their destination, his companions sat down to rest themselves; but he at once began his ordinary labors of the day; he gave instructions and baptized the heathen as if he had not undergone any fatigue. Mary often came to his assistance in a visible manner. For example, there lived in the highlands, where many had been converted, a heathen, an old man, who was very ill in consequence of his bad

life, and who desired to know nothing about Christianity, about conversion. Father Sanvitores put all his trust in Mary for the conversion of this unfortunate man. On the feast of her Visitation he sent the sick man a beautiful picture of the Blessed Virgin, with this message: "Mary will take you to heaven if you are willing to be converted and be a Christian." This simple message produced an effect that all the other admonitions and arguments could not produce. The obstinate man was at once softened, and was altogether changed. He sent back word that he was ready and anxious to receive baptism. When the missionary arrived for the purpose of first instructing him, he found him so wonderfully enlightened that he was able to baptize him immediately. After his baptism he calmly expired, full of contrition and resignation.—The holy missionary soon after entered the kingdom of him who had said: "As long as you did it to one of these my least brethren, you did it to me." (Matt. xxv. 40.)

Nineteenth Day.

Third Joyful Mystery.

Who was born of thee at Bethlehem.

Come, let us go to Bethlehem and see what the Lord has prepared for us. Our great God has become a little child. He whom the heavens cannot contain, allows himself to be clothed in poor swaddling-clothes. He, who carries with a strong arm the whole world, lies helpless on the straw. Mary, Joseph, and a few simple shepherds form his court, a few animals share with him their stable.

Poverty, suffering, and obedience had to begin the redemption; they are the means by which the Man-God had to atone for our sins; they are the road on which he himself wished to lead us back to his heavenly Father. The Man-God "came unto his own, and his own received him not." (John i. 11.) At Bethlehem many strangers were received, but he was

not received. Those that had money, or power, or influence were received and served with honor; but he had to hide himself in a cave, just as if he did not belong to the world

And in fact, he did not belong to the world. In order to struggle with it, and overcome it, he entered this world; there exists an eternal enmity between him and the world. He has subdued it, has expelled its leader, has established in it his kingdom; and therefore it did not wish to receive him; it persecuted and crucified him. And what were his weapons in this struggle? Poverty, suffering, obedience; with these he opposed the world, which is full of the concupiscence of the eyes, the concupiscence of the flesh, and the pride of life.

But this struggle was fortunate for the world; everything that was saved of it was saved through the blood of the Infant at Bethlehem. The sufferings that the world inflicted upon him redeemed it. He also bore these sufferings in atonement for our sins; he loved us while we were still his enemies.

Peace is wished to all men of good will by the exulting choirs of angels in their

Gloria, the cradle song of the Lord. Of what profit is the goodness, is the grace of God, if we do not approach him with a good will? The heart of every man encloses within itself a little world in which good and bad are commingled, in which without Christ there reign the concupiscence of the eyes, the concupiscence of the flesh, and the pride of life. Into this little world Jesus wishes to descend through Holy Communion. There he also desires to begin a continual warfare against the bad that is in us, against every sinful appetite. Shall he also overcome the world in our souls? That rests with us. "But as many as received him, he gave them the power to be made the sons of God." (John i. 12.) Out of the children of this world with its threefold concupiscence he wishes to change us more and more into children of God, so that we may always better understand and learn to practise what he says: Blessed are the poor in spirit, the merciful, the clean of heart, the patient, those that hunger after justice, that suffer persecution. But only when we receive him with a good will can he do this; for after he has created us without our co-operation he will not

save us without it. He gave us the power to be children of God by distributing innumerable graces of forgiveness of sin, of sanctification and of strength in the practice of virtue.

How very many precious graces have we not trodden under foot, thrown aside in our sloth and malice!

The shepherds of the fields and the kings of the East were not wanting in a good will. And how did they prove this? Believing and unhesitating they set out when the newly-born called them; they left everything behind, and sought for and found salvation,—the Good Shepherd and their King, disguised under the appearance of a child, and in him they found peace as a superabundant compensation, for all that they had sacrificed for the love of him. As the shepherds, as the Wise Men, contemplated Mary at the crib, so let us also contemplate her, and then we shall understand what it means when the Church addresses Mary as the door by which we come to her divine Son, and when she prays to Mary to show us Jesus, the blessed fruit of her womb. She will do so if in the spirit of sacrifice we are willing to listen to the call of grace, and from

the crib she cries out to us: "To-day, if you shall hear his voice, harden not your hearts." (Ps. xciv. 8.)

PRAYER.

O happy and already so sorrowful Mother of the Redeemer of the world! permit me cordially to share thy joys as well as thy sorrows. In honor of the mystery of the holy stable of Bethlehem, I will to-day cheerfully impose upon myself some mortification. Help me to seek the peace that my heart craves, not in the goods and gratifications of this world, but in the mortification and renunciation of the threefold concupiscence. Amen.

EXAMPLE.

The faithful clients of Mary have not only always offered up prayers in her honor, but have also given alms, have fasted, or practised other mortifications. Mary allows nothing that is done in her honor to go unrewarded. During the last century there lived at Innsbruck, a young man who was devoting himself to his studies. He bore great affection for

Mary, and was accustomed to perform in her honor various acts of mortification. On one occasion, a strange king came to the city and arrangements were made for a grand display of fire-works. The young student also went to the place of amusement. But when the fire-works were kindled and the great mass of people expressed their astonishment in loud cries, he controlled his curiosity, all for the love of Mary. He closed his eyes as long as the fire-works lasted, and saw nothing of them. Thus, and in similar ways, he continually exercised himself, and thereby became so pleasing to the Mother of God, that she visibly took him under her protection and showered favors upon him, especially during his life and his labors as a priest, as may be seen in his biography.

Twentieth Day.

Fourth Joyful Mystery.

Whom thou didst present in the Temple.

The Immaculate Mother of the Most High does not wish in the eyes of the world to be preferred to the sinful women; she places herself in the same rank with them at the gate of the Temple, as if she were unclean and unworthy to enter the Temple; and she sought for purification through the legitimate sacrifice. To endeavor to be preferred to others, to be exempted from the general rule, is the characteristic of a proud spirit; humility, on the contrary, endeavors not to show forth its prerogatives; it rather hides them, prefers to remain unknown, and fears the praises of men, in the consciousness of its own weakness in temptation to vainglory. If we discover in ourselves, in our thoughts, words, and conduct, but little of this fear

of praise and preferment,—if we but too often wish to appear faultless or to excuse our faults, while the voice of truth tells us that we are poor sinners, let us contemplate, full of shame and contrition, the humble Mother of the Most High, and invoke her saying: Holy Mary, pray for me, a sinner, that I may clearly understand and sincerely confess my great sinfulness, which I show in my thoughts, words, and deeds, in order that if I do not please God by purity of heart, I may at least endeavor to please him by humility.

At his entrance into the Temple Joseph carried the pair of turtle-doves prescribed for the poor, but Mary carried the true Paschal Lamb. She knew the destiny of her Child; and for this she conceived him, bore him, and brought him to the Temple in order to make an offering of him. Great was her love for this Child, but still greater was her fidelity to God. With a joyous heart ready to make a sacrifice, she offered him to the Most High for the accomplishment of his will, as an atonement for our sins, and as the purchase-price of our salvation. On the same Temple-mount, in the same place Abraham had

once laid his only son upon the altar; still stronger was her love, stronger her love for God, who gives us his love only that our love may have something to offer him. How little are we accustomed in this manner to consider God's gifts! We act as if they were our property, which must gratify our fancy, and as if God would do us an unexpected wrong, if he should ask the return of this or that of his gifts. We thus deprive him of his pleasure, and ourselves of the merit of a sacrifice willingly or at least patiently borne. May the Blessed Virgin obtain for us the grace that at every holy Mass we may acquire her spirit of sacrifice and may unreservedly make an offering of ourselves to God and to his altar.

The same service that Mary rendered to the shepherds and the three Wise Men she also rendered here in the Temple to Simeon and Ann, who during their whole life had expected and prayed for this moment of grace. She showed them Jesus as a priest of the Church who carries in his hands the Blessed Sacrament, and gave them the blessing of his presence. The spirit of the Lord came over Simeon ; he

foresaw the entire future of the Child and of the Mother. His hymn of praise filled her with joy, for it was a new and unexpected testimony in behalf of her dearly-beloved Child, an echo of the *Gloria* of the holy night;—his prophecy, however, thrusts into her heart a sword that makes her a sorrowful Mother during her whole life; for by Simeon's words the curtain was drawn away from the suffering future of her Child and the dreadful fate of his people. Thenceforward she could not look at her Child without seeing before her the horrors of his bitter Passion. With a bleeding yet obedient heart she saw anew, not only on the day of her Purification but every day of her life, the sacrifice of Abraham who was leading to death his only son. But this is God's way: the holier and the more full of grace one is, the more full will one be of sufferings; only great sacrifices are deserving of a great reward. If we were convinced of this truth, how much more rarely should we complain of a slight trouble, and how much more patient should we be!

PRAYER.

O Mary! the Temple thou didst enter as a joyful Mother; and when after a short time thou didst issue forth from it, thou hadst become forever a sorrowful Mother in consequence of Simeon's prophecy about thy future. Help us to thank God that he keeps the future hidden from our eyes, and does not show at once the sacrifices that he will ask of us. To-day I will watch every opportunity to practise patience. Teach me to acquire this excellent virtue, which alone will enable me truthfully to say: Thy will be done! Amen.

EXAMPLE.

The holy servant-girl, St. Zita, was most desirous to imitate Mary in her patience. In her situation as a servant, she indeed had every day many opportunities. Often was she sharply spoken to by her employers; she was undeservedly found fault with, and could do nothing to please them. Her fellow-servants at times would through envy accuse her, and reproach her with being proud when

she was silent and modest in her deportment; they heaped upon her every kind of injury. Zita kept constantly before her mind the example of Mary and thereby acquired such strength that she not only suppressed all resentment, but never justified herself and always showed special affection for her tormentors. The hardships of her humble station, she regarded as so many steps leading up to heaven; she did not wish to be better off, but sincerely thanked God for the dispensations of his Providence. Mary, whom she thus honored by imitating her, bestowed upon her special favors; she even visibly appeared to her and conducted her home from a pilgrimage.

Twenty-First Day.

Fifth Joyful Mystery.

Whom thou didst find in the Temple.

Jesus was to Mary and Joseph their whole life and their only consolation. How full of mental anguish must have been their three days' search for him! how great their joy at finding him! During twelve years Mary had not spent a day without her divine Child. Suddenly he left her, she knows not why, nor does she know if forever. Then followed for her soul three days of terrible darkness, anxious doubt, continual fear. On the third day she heard his voice in the hall of the Temple; she hastened thither, and sees him safe in the midst of the doctors. The teachers had become the respectful pupils of the boy who explained to them the Scriptures. As great as was heretofore the terror in Mary's heart, so great was suddenly her joy.

Jesus is also our only hope, our only light and life. On what else can we depend in this life than upon him? All things pass away, all things change; he alone does not. Many a hope has been disappointed, but not the hope that we have placed in him. Everything is darkness and uncertain without him. How dark and terrible would be the gate of death without him! And yet even we may lose him. By every sin that we commit we wander away from him; by every mortal sin we certainly lose him, and know not whether we shall ever find him again. Only too often do we lose him and do not notice the loss. Nothing should we take more to heart than this loss, if we were not so blind and obtuse. We should never rest till we have found him. If we sought after him with great desire, what happiness would fill our hearts when we found him, and the angels would exult and celebrate joyous festivals.

Mary and Joseph found him among the doctors in the Temple, where by manifesting his hidden wisdom, he raised for a few moments the curtain that otherwise concealed his divinity from the eyes of the world. What a special joy

for Mary's heart; him she saw highly honored; upon him all eyes were fixed in admiration. The first seed of his divine word she saw scattered, and saw in advance the many glorious fruits of salvation.

Also by us does Jesus wish himself to be found in the Temple, in his holy presence on the altar, in listening to his divine word, in the worthy reception of the sacraments. Nowhere else than in the church does he permit himself to be found; no penance will reconcile us with him, except that which is connected with a sincere confession. Nowhere else can we more surely prevent danger than here. If we feel love decreasing, tepidity and worldliness increasing; if we feel that confidence is wavering, that faith is growing cold, the Lord will then call us to his presence, to his sacraments. Provided we only listen to this call, and wish ardently and humbly and with fear for our weakness to find him there, one single sincere and contrite confession will animate our faith more powerfully than many arguments.

He then lived, after his return to Nazareth, as an obedient child during many

years. Child-like, conscientious, self-denying obedience is, indeed, the greatest and most difficult art that the Lord had to teach us,—greater than preaching and working miracles. Our obstinacy towards God and towards Superiors appointed by God he atoned for during thirty years.

PRAYER.

This child-like, conscientious obedience mayest thou teach me, O my Mother! with thy dear Child, who submitted to thy commands. For the love of you both, I will to-day exercise myself in humbly submitting to the will of others; help me that I may more and more break my proud will, and thus know no greater pleasure than to have with me Jesus who may reign over my whole heart now and forever. Amen.

EXAMPLE.

Never had St. Jane Frances de Chantal known any other mother than the Blessed Virgin Mary; for she lost her own mother when she was scarcely eighteen months old. Having arrived at the age of reason, she entirely con-

secrated herself to the Queen of Heaven as her daughter, and begged her to be her Mother. After she had later on espoused Baron de Chantal, her most pleasing daily exercise consisted in recommending herself, her household, and all her concerns to the Blessed Virgin, and to educate her children in the fear of God and in the tenderest love for Mary. Having early become a widow, she would gladly have entered a convent in order that under the direction of Superiors she might more securely walk the road to heaven. For she was fully convinced that the safest road to heaven is obedience to Superiors. On account of her children, however, she had to remain in the world. She therefore erected in her heart a spiritual convent, of which Mary was the Superior. She was encouraged thereto by St. Francis de Sales in several letters that he wrote to her. She was strictly to keep the enclosure of this convent, and have the door always closed. She was never to leave the convent without her heavenly Superior; she was faithfully to obey her, and in all things, consult her wishes; for Mary asked of her nothing else than what was asked by our Lord.

Twenty-Second Day.

First Sorrowful Mystery.

Who sweat blood for us in the garden.

After the Paschal supper, our Lord had just instituted the Blessed Sacrament for which he had so long prepared his own, for which they had been so long waiting, and for which he had been so ardently longing. How happy must they have been, since their beloved Master gave them far more than they could have imagined, namely, himself, and in so surprising a manner as only his divine Wisdom, Omnipotence, and Love could invent. But while they were thus full of joy with him, they received a heavy blow. "One of you," said our Lord, full of unspeakable sadness, "will betray me. And I say to you, that this very night you will all be scandalized in me." And when the truest of his faithful disciples, the chief of the apostles, assured him of his

loyalty, he said even to him: "Before the cock crow twice, thou shalt deny me thrice." He then led them out into the darkness of the night, to the Garden of Olives, and showed himself to them a picture of misery.

Thus is our Lord accustomed to prepare us by joys and consolation for heavy trials, from which no one can be exempt. The days of prosperity, of health, of happiness, should serve to unite us with grateful love more closely to him, the giver of all gifts, to make unshaken our confidence in him who, when we are afflicted, is not less concerned about us than when we are prosperous. If, however, during the days of our joy we are less given to prayer, to gratitude, to the service of God, this joy cannot serve us unto salvation, nor can it prepare us for the days of tribulation.

In the stillness of the night, in the dark shadows of the olive trees of the Garden of Gethsemani, our Lord is lying with his face on the ground, and struggles in deadly anguish with the frightful visions of his sufferings, of our sins, and of so many of the damned that he cannot save. His sufferings in their minutest details are

represented to his mind in all their intensity and violence, and his human nature is seized with mortal fear; willingly would he avoid these sufferings, if it were possible without offending against obedience. Our sins, the cause of his sufferings, also place themselves vividly before him in the heinousness with which God regards them, and continually fill him with new terror. And although he is ready to take everything upon himself, yet his divine love will not be sufficient to save all, and he must see a countless number, marked with his blood, walking upon the broad road of perdition.

To save us it was not necessary for him to suffer such torments—one drop of blood would have atoned for the sins of the world. Yet his sufferings were necessary, in order to win our love. The memory of his sufferings was to inflame us with love in return. Every one should then say: Also into my life, into my conscience did our Saviour cast a glance; also my sins, the great and the small, he saw plainly, and on their account was filled with mortal anguish like a mother that sees her child on the brink of a precipice. What a contrast between the mortal an-

guish of our Lord and the indifference with which I think of my sins and of the danger of being lost forever? Did he also see me among those that are walking on the road of perdition? We do not know. This uncertainty should fill us with the fear of God. If this is effected we may have good reason to hope. Those are not nearest to damnation that are afraid of it. Whether we are walking on the narrow or the broad road, and whether we shall persevere, God has put into our own hands.

Jesus is entirely given over to human weakness, and he seeks help against mortal sadness in the society of the disciples and in prayer. The society of the disciples affords him no consolation in this terrible hour; they sleep overcome by sadness; only in continual prayer does he find the necessary strength.—We may also when in distress, seek assistance from men. God has even referred us to others for assistance; but above all should we seek it from God. "Cursed be the man that trusteth in man," says the Scripture. (Jer. xvii. 5.) But he that is sad, says the Apostle, let him pray and unite himself to our Lord in

his agony in the Garden of Gethsemani, and let him pour out all his sorrow into the heart of him who was himself tempted and tried in all human misery.

PRAYER.

O Mary, sorrowful Mother of the Lord, how cruel was thy grief at thy parting from Jesus when thou didst permit him to set out to suffer and to die! What agony did not thy heart endure while knowing him to be in so great anguish! I sympathize with thee with all my heart, and resolve to awaken frequently sincere sorrow for my many sins, and, on the other hand, to drive away every other dejection of spirits. Preserve me always from false sorrow while teaching me only one kind of fear —the fear of hell. Amen.

EXAMPLE.

A pastor of souls relates the following occurrence: I had in my parish a prominent man, who, on account of his want of religion and bad morals, was a real pest for the whole parish. In conse-

quence of his dissolute life he became very ill, and the physicians believed there was no hope of recovery. I hastened to him and endeavored to induce him to make his confession. But he received me with curses and every kind of abusive language, and forbade me to visit his house. I returned home with a heavy heart. I had to cross many fields, and it was growing dark. On the road I had recourse with all the fervor I could command to the Heart of her who is called the refuge of poor sinners. I said the prayers that are usually said by the archconfraternity of her Immaculate Heart. All at once I felt an interior impulse to return; and soon I heard the galloping of a horse. A horseman approached and said that he had come to take me to the sick man who wished to make his confession. Joy gave wings to my feet. I found the sick man near his death, but he was most contrite. A thousand times have I deserved what I am now suffering, he said; I die willingly, if only God pardons me my sins. He died in the peace of the Lord.

Twenty-Third Day.

Second Sorrowful Mystery.

Who was scourged for us.

The unjust judge found no fault in Jesus; he wished to release him, but in order to satisfy the blood-thirstiness of the howling mob he had him at first scourged. Scourging was a very cruel punishment for condemned criminals; and even those could not be scourged if they had the full Roman citizenship. Many died under the infliction of this scourging. To such a punishment the innocent Lamb of God was to be subjected merely for the purpose of quieting the clamor of the mob. The shame and the sense of crying injustice tortured his soul more cruelly than the scourges tortured his body. Still he uttered no word of defence; he patiently allowed his garments to be torn from him; with ardent love he embraced the pillar

of torture to which his executioners wished to tie him, and he willingly offered his hands to be bound.

Never shall we meet again with so mocking an injustice. Never did any one suffer so much hatred, malice, and ingratitude as our Lord suffered. Yet to us it seems to be unbearable if we have to suffer a slight wrong or only a few insulting words. We have, however, richly deserved everything evil, and if in one thing we suffer injustice this will only be a trifling compensation for so many other cases in which we should have deservedly borne it, and on that account punishment is still owing us. On earth there is no malice that could so maltreat us as we should be maltreated; for it is only the mercy of God that has heretofore rescued us from the shame and all the mockery of the evil spirits of hell. Hence, God asks only what is right when he asks that we should patiently endure some injury in silence and in love.

Three pair of cruel executioners are said to have relieved one another at the scourging while using different kinds of instruments of torture. They at first

covered the tender flesh with innumerable black stripes, till the skin and the flesh were torn, the blood was spattered around, and the limbs trembling with pain were saturated with it. Soon there was no sound limb in his body; the entire body was so torn that the bones could be counted. At every blow our Lord shuddered, but at the same time he offered it up in continuous prayer for us sinners, for all those that desecrate their bodies, misuse them for sin by impurity, sloth, and effeminacy. We regard it as a hardship for the body when it meets with an inconvenience resulting from a want of comfort, from the exertion of labor, or the endurance of sufferings. Yet, there is no other means of preventing mind and conscience from becoming the slaves of the lower passions, or of making the flesh subject itself to the spirit.

To the practice of patience we are aided by a glance at our Lord suffering from the scourges, and by the thought uttered in prayer: O Lamb of God, wounded on account of our sins, Thou didst submit voluntarily to the excruciating pains of Thy scourging. Help me

that I may submit at least patiently to every inconvenience or suffering that God's paternal hand may inflict upon me.

According to tradition the Mother of our Saviour, in company with his beloved disciple, and the pious women, looked upon the cruel spectacle from a distance. Every blow struck her sacred heart. With what reverential awe had she touched the sacred body of our Lord; with what love had she provided for him from the first days of his childhood! Now she sees him in the hands of the cruel executioners. When the Blessed Sacrament is profaned, when sacrilegious hands desecrate the consecrated Host, every Christian is filled with horror. Still we know that malice can no longer inflict suffering upon the sacred body. Mary saw more; since her faith and her love were unequalled; so also her terror and her sufferings. She felt not only the sacrilegious desecration of the Sacred Body, but also his terrible sufferings. The horror of the sins for which she suffered tortured her mind.

How much more grieved should we be while looking upon our crucified Redeemer, since we are the cause of his

sufferings! If we feel but little sorrow for our sins, and but little sympathy for him, let us turn to Mary, humbly beseeching her to communicate to us that of which her heart was full, namely, the knowledge and the love of our Lord.

PRAYER.

Teach us, O sorrowful Mother, to have compassion on thy Son whom on account of our sins we see suffering every kind of ignominy; teach us also to have a great horror for the sins of the flesh for which he suffered. I promise to resist at once to-day every temptation to sloth, and on the other hand to bear joyfully in honor of the scourging every bodily discomfort. While thinking of my crucified Saviour how could I refuse to atone also in the body for the sins that I have committed with it? May the Lord give me the grace to abhor being a voluptuous member of the body of Christ. Amen.

EXAMPLE.

A dissolute young man was leading a wicked life; yet he did not omit to honor

every day the Blessed Virgin by saying to her a short prayer. While he was one day walking in a forest and tormented with great hunger, a very beautiful woman met him and offered him most delicious food, but in an unclean vessel in which there were all kinds of creeping vermin. The young man turned away in disgust. The woman said, "Take and eat." He however declined and said: "The food is good but the vessel that contains it is abominable." The woman rejoined: "So your prayers and your praise of me are good, but your heart is unclean, and therefore, I can no longer be pleased with them." After saying these words the woman disappeared; but the young man took these words to heart, and endeavored by contrition and penance to become a clean vessel.

Twenty-Fourth Day.

Third Sorrowful Mystery.

Who was crowned with thorns for us.

Jesus who finds nowhere rest and protection becomes an object of mockery to the wicked rabble. They wish to make him a mock-king and press down upon his head a heavy crown of sharp thorns; from hundreds of pores the precious blood flows down upon his countenance, and in this manner was the sacred head most cruelly tortured. By sin man forfeited the crown that he was to wear upon earth as the lord of creation, and in heaven as the heir of the celestial kingdom. In punishment thorns grew for him upon earth as a sign of the divine wrath and of innumerable sufferings, both in body and in soul. Malice platted a crown of thorns for our Saviour and became thus unwittingly prophetic. Because, in order to crown us again with

mercy and honor, he had come down from heaven; he also took from the earth the curse of our sin; he took upon himself our worst thorns and sanctified them with his blood. And even though he could not take from us all the sufferings of this life, yet he took away at least the severest, and taught us to bear the rest in a penitential spirit and in patience. With the painful crown of thorns we see him do penance for the sins that we have committed with the head. The misuse of our eyes by sinful looks, of our ears, by wilfully hearing unchaste or calumnious conversation, of our mouth, by innumerable sins of the tongue, of the appetite as well as of every bad thought—every inordinate desire he atoned for with his blood and the pains of his head. And wearing the crown of thorns he cries out to us: See how much I must suffer for the sins that you so thoughtlessly commit!

Rude mockery with a purple rag, with a reed for a sceptre, and with ill-treatment of every kind, is added to this torture. The executioners kneel before him and cry out in mockery, Hail O king! They spit in his face, blind-folded

him, struck him, and said: Prophesy who has struck you. Jesus was God, but he was also really man. He had like us a human soul, the feelings of which were far more perfect, were stronger, and more intense than in any other ordinary mortal. Thus, did every new mockery cause his soul new torture, which was indeed greater than the pains of the body. To us it might appear to have been unworthy of him to allow himself to be thus treated. But extremely grave was the injury that he wished thereby to expiate and to heal. This injury was the pride of our heart. So long as pride reigns in us, we cannot possibly love a Saviour that permitted himself to be trodden in the dust. The more we see him and seek after him, the more damnable must appear to us every kind of vain conceit on account of which he suffered so much.

Finally, in his disfigurement he receives, it is true, some sympathy from Pilate, the pagan governor, but not from his people, who again cry out, crucify him, crucify him! Like these people are all those that keep before their eyes our crucified Lord, and still continue their life of sin. Of these

St. Paul says, that they crucifiy him anew and mock him.

PRAYER.

Why should we, O Mary! complain about the thorns of this life, since thy Son has taken for himself and placed upon his head the most poisonous, the sharpest of these thorns? We may portray his divine head entwined with this crown, because he has had a taste of everything wherewith our hearts may be wounded. In honor of the mystery of this painful and ignominious crowning with thorns I will keep to-day strict guard over my eyes. Teach me continual watchfulnes over the senses, so that thereby I may be always protected against temptation and sin. Amen.

EXAMPLE.

The angelic St. Aloysius through love for Mary was led to the thought and to the resolution of making the vow of perpetual virginity, although he was then only ten years old. He could find nothing whereby he could afford greater pleasure

to his heavenly Mother. Yet he also watched so very carefully over the purity of his heart, and so guarded it as a precious treasure that herein he is held up to youth as one of the most excellent models. When he walked through the streets he remembered the old saying: "The eyes to the earth, the heart towards heaven." He kept so strict a guard over his eyes, that he never looked a woman in the face. He thereby merited the privilege of never being assailed by impure temptations, nor even by the slightest impure thought, and was thus able to enter heaven with his purity untarnished.

Twenty-Fifth Day.

Fourth Sorrowful Mystery.

Who carried his cross for us.

Jesus was compelled to carry his own cross. He salutes it, and embraces it with all the ardor of his love. He sees his altar of sacrifice in the cross, which he not only carries as Isaac did, but after which he had been so long yearning. He sees in the cross the instrument of our salvation, the true ladder of heaven, the tree of life for the new paradise, which was soon to bear the precious fruit of Christ's holy body. Though nearly exhausted, he allowed the cross to be placed upon his shoulders and, surrounded by his cruel enemies, he staggers forward on the way of the cross till he sank beneath its weight.—His repeated painful falls were intended for our weakness with which we continually relapse into old faults. He was crushed

by the weight of our sins; we are crushed by the weight of spiritual sloth. He was exhausted by loss of blood and by want of rest and refreshment; we are weak through neglect of prayer and of the sacraments, which should strengthen us. He was compelled to walk a rough road; we should and could avoid the stumbling-blocks, the dangerous occasions, and we neglect to do so. Jesus, weighed down by his cruel load, cries out to us: Have compassion on your immortal soul, and do not abuse God's long-suffering. Simon the Cyrenean, is obliged to carry the cross behind our Lord; he does not do so through compassion nor through faith, and regards the task as ignominious. But being near our Lord he had an opportunity to contemplate his pitiable condition, and soon he felt compassion for him. He considered our Lord's superhuman patience, and is astonished; enlightened by the grace that streams forth from the Redeemer, he discovers his majesty and divinity hidden under the martyred humanity, and is filled with faith and love. That which he was first compelled to do he now does willingly; that which he first regarded as

an ignominy now appears to him to be a great honor; hence he will be praised through all ages.

How often are we not, like Simon the Cyrenean, compelled to walk the way of the cross. Every small or great affliction natural man looks upon as a disagreeable load. God however cannot exempt us from it. Whoever wishes to be a disciple of Jesus, and desires to share his celestial happiness must daily take up his cross and follow him. It is not sufficient that we carry it; we should also cheerfully take it up. Jesus, who wishes always to be near us, gives light and strength to those that are of good will and that apply to him. Well will it be for us if like Simon we learn at least to make a virtue of necessity, and while reflecting on the example of the celestial cross-bearer, we ask of him faith, confidence, love, resignation, and patience.

Jesus met the weeping women and his afflicted Mother. The storm of sufferings had not extinguished in his heart the fire of love; it had even more powerfully inflamed it. He deplores the misfortune of his people, who called down upon their heads the blood of the Man-

God, as he had before wept at the sight of the unhappy city. Every soul becomes such a Jerusalem through sin and its eternal punishment. Every one whom our Lord—the heavenly cross-bearer—meets is thus lovingly exhorted: See how terrible it is to fall into the hands of the just God! To his Mother, however, he said not a word. He cannot console her since he saw in her innocent heart the sea of sorrows. She had not as yet been near enough to see the frightful condition of her Child. The sufferings of these two sacred hearts are doubly increased at this meeting.

Our Lord thought more of the distress of others than of his own woes. We should also think more of lightening the cross of others by our help and by our prayers, and this would be for us easy and meritorious.

PRAYER.

With thee, O most sorrowful of mothers! we wish to love the way of the cross of our Lord; full of compassion and compunction we wish to follow in spirit the melancholy procession that moved on

Good Friday towards Golgotha. Out of love for the divine cross-bearer I will to-day frequently offer up all my actions. May the love for him daily increase in my heart so that I may not be like the unwilling Simon, and thus lose all merit, but that I may gladly hear his words: "If any one will come after me, let him deny himself, and take up his cross and follow me." (Matt. xvi. 24.) Amen.

EXAMPLE.

The consideration of the sufferings of our Lord and of his holy Mother fills the heart with a magnanimous zeal for the salvation of poor souls. In a city of Belgium, there lived a brother and a sister who, though more than sixty years old, had not approached the sacraments since their first Communion. The wretched condition of these persons was a source of great sorrow to a good servant-girl who lived in a neighboring house. She had them enrolled in the archconfraternity of the Immaculate Heart of Mary, and imposed upon herself the task to bring about their conversion. For this purpose she made one

novena after the other, offered up all her Communions, fasted, and gave alms. God was so pleased with the zeal of this servant that he really worked one of his great miracles of conversion. That happened which no one would have even imagined. The unbelieving brother and sister went after so many years in search of a confessor, and made their peace with God. It was just after a novena that the pious girl had made for their conversion to the merciful Heart of the Mother of God.

Twenty-Sixth Day.

Fifth Sorrowful Mystery.

Who was crucified for us.

Our dear Lord having been robbed of his garments, amid renewed sufferings he willingly stretched his bleeding limbs upon the cross, the altar on which he was to be sacrificed. The executioners begin their work. The Mother had wished to accompany her Son to the place of execution, and had placed herself near by. How dreadful must have been to her maternal heart the cruel blows of the hammer! Every blow crushed her heart; every expression of pain from the divine sufferer tore her very soul.

The hand writing of the debt of our sins our Lord nailed to the cross; how terrible must have been the ruin that sin causes in us, if sin could be atoned for only at the price of such sufferings!

Mary became upon Golgotha the Mother of the living. But what unspeakable woe did it cost her till she regenerated us for the life of grace and hope! May the blows of the hammer that struck her heart so cruelly, also strike our hard hearts and soften them to contrition! Whenever our hands are stretched forth to take a forbidden fruit, or our feet walk upon forbidden paths, may we recall to mind the bloody nails, and think that we are the members of the Crucified Redeemer.

Hanging between heaven and earth, the Lamb of God offers his sacrifice for the salvation of the world. The flames of the sacrifice that consume him are the sufferings that torture the very marrow of his bones. He is himself the High-priest, and with outstretched arms he presents himself to his Father as the great intercessor for his people. In seven words he offers his high-priestly prayer, while without intermission his precious blood flowed upon the earth till its curse was changed into a blessing. The Mother of the Redeemer stands by his side, suffers and offers sacrifice with him. He offers the last drop of his blood, the last effort of his

strength, the last sigh of his amiable heart. Mary also wishes to imitate him and to sacrifice herself entirely for us. She, as it were, renounces her Son, and allows him to give himself to us as the last pledge of his love.

Every one has the right to say: When Jesus stood on the altar in fervent prayer, he also thought of me, of my ruin, and of my salvation. His sufferings, his last thoughts and last sighs were intended for me; with his blood he atoned for my sins; he gave his Mother to us. Hence every crucifix asks the question: What are your thoughts, your sentiments towards him? In what manner are you making a return for his love?

Amid convulsions of nature and the terror of the bystanders, Jesus gave up his spirit. He then shed the last drop of his precious blood, through the piercing of the lance, which gave to his divine heart the mysterious wound as a continual open door for those that seek help, and for those in distress.

PRAYER.

We love to seek thee, O Mary! mostly

beneath the cross, because it was there that we were recommended to thee as thy children. More deeply than the heart of thy Son was thy heart pierced here a thousand times, and thou hast truly borne us in sorrow. To-day, and at all times, in imitation of Jesus, I will not only heartily forgive and excuse those that injure me, but will pray for grace for them, as also for those that have ever offended me. Thus shall I be worthy of thy Son, and the blood of thy Son will not be lost upon me, for he has taught me to say: "Forgive us our trespasses, as we forgive them that trespass against us." Amen.

EXAMPLE.

A young official in a city in France had become thoroughly imbued by his father with infidelity. He lived like an infidel. In consequence of his dissoluteness he was taken very ill of a pulmonary disease. An acquaintance of his endeavored to enkindle in him whatever little religion there was still left. She told him that he should have himself enrolled in the archconfraternity of the Sacred Heart of Mary; that perhaps the Blessed Virgin

would cure him. He actually had his name enrolled. A short time afterwards however, when he noticed that he was always becoming weaker, he fell into the greatest despondency, and uttered the most horrible blasphemies against religion. His unnatural father only confirmed him in these sentiments. His friend did not, however, abandon him. She wrote to the Director of the archconfraternity in Paris, and earnestly recommended the unfortunate man to the prayers of the associates. The following days the sick man became quieter, and even of his own accord expressed the wish to make his confession. He in fact made his confession with great contrition. Thenceforward he no longer resisted drinking of the bitter chalice that God presented to him; he frequently offered up his life in atonement for all his sins, and died with the crucifix and the Rosary in his hand.

Twenty-Seventh Day.

First Glorious Mystery.

Who arose from the dead.

Scarcely had the morning of the third day dawned, when the time of sufferings and of ignominy of Jesus passed by, and Jesus built up anew in unspeakable glory, the temple of his body that had been destroyed. In spite of the stone, of the seal, and of the guard, he came forth from his imprisonment in the sepulchre. The cunning and the power of his enemies had to serve, on the one hand, to attest the reality of his death, and on the other hand, to prove the indestructible might of his divinity. With a joyous alleluia, we salute the conqueror of death and of hell, who has forever overcome the domination of suffering.

The heavy stone of bad habits weighs upon our soul. As long as we walk in sin our heart is a whitened sepulchre, an

object of horror to God and his angels. If we wear any other seal than that of the Lord, who so urgently exhorts us: "Put me as a seal upon thy heart, as a seal upon thy arm," (Cant. viii. 6.) the Evil One will watch us as his prey. Christ wishes to call us out of the grave to a new life; long ago we could have rolled away the stone with the help of his divine grace that he offers us in the sacraments; he wishes to change the odor of death into the sweet-smelling odor of good works; before him the infernal guards tremble and take to flight. The angels will then sing a new alleluia when they see that we live with Christ and that we die no more.

The guards fled precipitately, and by the account given of what had happened they threw into great fear and perplexity the enemies of our Lord. These enemies sought to oppose our Lord by new lies; they gave the guards money in order that they might spread senseless lies. The account given by the opponents of Christ found credence with the majority of the Jews; not so the testimony of the apostles. For in matters of faith the heart reasons as well as the understand-

ing. The testimony of unbelief, though full of contradictions and absurdities, is welcome to all that are enemies of the cross of Christ, that are the slaves of pride and sinful appetites. The testimony of the Christian faith is adequate and clear, but only to those that love Christ and are permitted to repose confidence in him. "Act according to my doctrine," our Lord has told us, and you will see that it is from God.

Every doubt about the divinity of Jesus Christ and of his doctrine, we should meet by more zealously endeavoring to make our lives conform to his commandments; for in a heart that has grown better lies the best of all proofs. Unshaken will be our faith if we have not to fear Jesus Christ and his coming again down upon earth.

The risen Lord appears to his Mother, and the sadness in her heart makes forever room for the Easter joys. Her life arose in her Son; she lived not, but Christ lived in her; through this meeting on Easter morning, she became the glorious Mother. Of the rest the risen Saviour first consoled the sinner and the penitent Magdalen who loved much,

and who more disconsolate than all others, sought after him; then he consoled Peter who was weeping over his denial of him; finally, he consoled the whole community of his rising Church. Fear and sadness had been overcome, and their joy no one could take from them.

Our true Easter is to come at the end of this life. Then we also are to see the risen Saviour; he will then put an end to all uncertainty, all distress, all sadness. If the soul enters the house of eternity, it will suddenly see before it Jesus Christ; and if we have sought him here below in faith, in hope, and in charity, he will also meet us and say: "Fear not you." (Matt. xxviii. 5.)

PRAYER.

How great will be our joy, O glorious Mother of the risen Lord, when we see Jesus in his glory, after we have so faithfully followed him on his road of suffering and of sacrifice, as thou hast done! To-day I will patiently and joyfully offer up to the risen Saviour all my actions in order to obtain the grace of a happy death. The thought of my last end shall never fade from my memory, in order

that after thy example I may profitably use the days of this life according to what has been said by the Apostle, that after the short trials of this life I may "receive a never-fading crown of glory." (1 Peter v. 4.)

EXAMPLE.

The holy Capuchin Brother Felix had during his whole life done scarcely anything else than go through the streets of Rome with a bag on his back and a Rosary in his hand begging for his convent. But he understood how to make all things remind him of death and how to use all that he did as helps to prepare himself for a happy death. This he especially accomplished by his child-like love of the Blessed Virgin. At last he lay dying on his hard couch. He held the Rosary in his hand and kept his eyes fixed on heaven. His countenance glowed with a heavenly fire; for Mary, his dear Mother, appeared to him and said: "I bring you, dear Felix, good tidings; the end of your labors has come; you will be rewarded in heaven." Mary vanished, and Felix full of consolation and joy, gave up his soul into the hands of God.

Twenty-Eighth Day.

Second Glorious Mystery.

Who ascended into Heaven.

When the time of taking leave had arrived the Lord gathered around him on Mt. Olivet five hundred of his disciples with Mary his glorious Mother. Here in the Garden of Gethsemani had begun his sufferings and his humiliation. Here his own disciples had first seen him weak and a prey to deadly fear, in the hands of the traitor, of the executioners, and of enemies, after he had just cried out to his heavenly Father: "Father I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now glorify thou me, O Father with thyself, with the glory which I had with thee before the world was." (John, xvii. 4.) In this same place this was fulfilled and just here where the ground was reddened with his blood, his faithful disciples should

see the beginning of his glory and power.

From the mount of suffering and of sorrow every faithful soul and every believer should arise to the glory that he has deserved.

The sufferings and the trials of life are our Mt. Olivet, which is sometimes steep; the summit of which can be reached only by many difficulties, much fatigue and in the sweat of our brow; yet from this earth it leads upward to heaven. Heaven is to be the reward of patience. How can patience be practised without an opportunity to suffer! We think but too seldom of the words of the Apostle: "Tribulation worketh patience, and patience trial; and trial hope. And hope confoundeth not." (Rom. v. 3, 4, 5.)

After a few paternal remarks our Lord extended his hands to give a final blessing; then he gradually arose in the air before the eyes of the astonished multitude. He became more and more brilliant. His Mother probably sees innumerable souls led upwards from Limbo by angels who form the heavenly court. Then a light cloud took him from the sight of the spectators. With a strong

hand the king of glory opened the gates of heaven that had been so long closed, and as a reward for the sufferings of his humanity, led on the triumphal procession of which the prophet writes: "I beheld in the vision of the night, and lo, one like the Son of man with the clouds of heaven, and he came even to the Ancient of days: and they presented him before him. And he gave him power, and glory, and a kingdom; and all peoples, tribes, and tongues shall serve him: his power is an everlasting power that shall not be taken away; and his kingdom, that shall not be destroyed." (Dan. vii. 13–14.) Now Jesus sits at the right of his Father, that is, his humanity is in full possession of all power, in heaven and on earth, over the destiny of all the friends and enemies of his name. He is now visible only to the eye of ardent love.

How anxiously did not his disciples, especially his Mother, then desire to be with him! She felt herself to be now more than ever in a place of exile. Until the Lord called her to himself she found consolation in prayer and in union with him in holy Communion.

Fervent prayer and holy Communion should also be for us the two principal means to stifle every day more and more in our hearts corrupt, worldly desires and earthly appetites, and to cherish in our minds and hearts the desire for the heavenly home that the Lord keeps prepared for us, until we may also say in truth: How disgusted am I with the earth when I compare it with heaven!

PRAYER.

Teach me, O Queen of heaven! how to desire and to yearn with all my heart after a heavenly sense, in order that in all things I may always have before my eyes the eternal reward, the eternal joy, the eternal punishment; may pay no attention to what passes so quickly, may not exalt myself in prosperity, and may not allow myself to be depressed by adversity. In memory of the ascension of our Lord I will to-day renew frequently the good intention; help me that this intention may not consist merely of words, but may always come forth from my heart, in spirit and in truth. Amen.

EXAMPLE.

The Venerable Father Nieremberg was once called to a dying man, who during his whole life had committed all imaginable crimes. During the night, however, before he sent for the Father, he suddenly beheld the shining form of a woman appear before his couch; she looked at him kindly, but earnestly, and then disappeared. The look that the apparition fixed upon him had entered deeply into the very depths of his darkened soul, and he that had never before thought of examining his conscience, saw all his sins and crimes clearly before him. Seized with the greatest sorrow, he carefully made a general confession to the Father, and offered to do any penance that would be imposed upon him. Our merciful God then permitted him to live for some time in order that he might do penance before he called him to eternity.

Twenty-Ninth Day.

Third Glorious Mystery.

Who sent the Holy Ghost.

For nine days the disciples with Mary remained together in prayer. They were to receive something great, and they had to prepare themselves. For, as St. Thomas says, of the gifts of grace we receive only as much as we have a desire for. The disciples in seclusion from the world had to empty their hearts of earthly passions, and had to make them broad with a longing desire; for the Lord wished to fill their hearts with his Spirit, so that they might become instruments well adapted for his work. On the tenth day he who had been promised, and for whom they had longed in prayer came with a loud noise, in the form of fire, in order to renew everything. This was the prelude of the Last Judgment when the old world will be destroyed by fire and the Spirit of God

with the raising of the dead to life will create a new heaven and a new earth.

Perseverance in prayer and in humble patience till the hour in which the Lord will send his grace, will always be of benefit to us, especially if we join ourselves to Mary, and choose her in our prayers as our model and as our assistant.

If even the holy apostles needed to prepare themselves for God's grace, how much more do we stand in need of this preparation! If the Lord asks perseverance in prayer, it is above all because devotion cleanses our hearts of the mire of earthly desires and must prepare them for a beneficent reception of divine grace. Persevering prayer should be the plough that loosens the soil of our soul, that tears out the weeds. Of what use would be the richest seed, planted in a soil that is not prepared and that is overgrown with weeds? Of what benefit are all God's benefits, if they fall upon sterile land? In waiting we are at the same time exercised in placing humble confidence in the Lord. As long as we desire to dictate to God how and when he should help us, we shall be wanting in the child-like and humble disposition that he asks of us.

The fire divided itself into tongues upon the head of each, and all were filled with the Spirit, were changed into new men, became instruments fit to administer divine grace. When they began to communicate to those that came to them what they had received, they could no longer be recognized.

This is the work of the divine Spirit also in us, namely, to change us into new men with other views, other principles, other ways of speaking, other tendencies, other aims, and other manners. Not suddenly does he do this, as he did with the apostles, but he will do so gradually, in the course of years. To make this change he has labored from our baptism through every sacrament, and every one of the exterior and interior graces, which he so abundantly bestowed upon us. For this purpose he constantly labors to remove the terrible devastation that has been caused in us by our sins, and that continues even after the remission of our sins. For this purpose he often comes over us in a storm of trials and in the fire of probation, announcing to us that he is near with an abundance of blessings. Where he sees a good will, there in the

great devotion to the Blessed Virgin. While he was devoting himself to his studies as a novice in the monastery, the labor of study became so difficult to him, that in despair he resolved secretly to leave the monastery. Thereupon the Blessed Virgin appeared to him in his sleep and asked him what he intended to do. Very much ashamed, Albert answered: "Alas! all my fellow-students learn easily, all my study avails me nothing; I am only an object of ridicule!" Then our good Mother said to him: "Be of good cheer, you will one day become famous for your knowledge of all the sciences. But in order that you may not forget that you are indebted for all this, not to your diligence and to your talent, but to my intercession, you must know that a short time before your death all your acquirements will suddenly leave you while you are publicly lecturing." And so it happened. Albert became celebrated, and from all countries there was a great concourse of scholars to hear him. Three years before his death, however, while he was publicly giving lectures at Cologne, his memory suddenly failed him in such a manner that he could not

utter another word. Full of humility he related to his hearers what had once happened to him in a dream; he took leave of them, retired to a cell, and prepared himself most diligently for his journey to eternity.

Thirtieth Day.

Fourth Glorious Mystery.

Who took thee up to Heaven.

The older Mary became, the more there arose in her heart the desire to be dissolved and to be with Christ. This longing desire was wearing away her life till her strength became exhausted, and she was near her death. The wages of sin is death, and hence death's terrors. But it had no terrors for her. Her death was her deliverance out of exile. After the entrance of her Son into heaven, she had still to remain behind to centralize and consolidate the infant Church. Now her task has been accomplished; she lays her head down to rest.

A deliverer death will be to every one who regards this life as a time of labor and of probation, this earth as a place of exile, and who keeps his heart uplifted in the desire of what Christ has obtained and prepared for us.

Let us not be like those that banish from their minds every serious thought of death. Every time that we lay ourselves down to rest, this should be a remembrance of the time of eternal rest. Thus will the fear of the Lord remain active in us, and it is the fear of God that the Psalmist calls the beginning of wisdom. Blessed is the servant whom the Lord shall find watching and doing the work assigned to him, when he unexpectedly comes and knocks at the door, and whom he shall find ready to render an account of his stewardship. He need not be afraid; because he has been faithful in little things, he may hope to be placed over great things. Every day is also consuming our life, and every day we should grow more indifferent to this life.

The Church, the band of apostles, gather around the death-bed of their Mother to receive her blessing, then to consign to its resting-place her body, the ark of the New Covenant. Grief at her loss,—a grief that made them feel less the loss of their Master,—joy at the glorious termination of so painful a life, are the emotions excited in the faithful disciples, who hope soon to follow her

when the Master bids them also to leave off work, in order that in his kingdom they may again assemble around him and his Mother like twelve shining stars

Happy we, if those of our own family shall one day be able justly to grieve for us, and shall with confidence console themselves as to our fate in the land of eternity!

They have a right to grieve, if to them we have been that for which the heavenly Father has sent and destined us; if to them we have been suitable instruments of his love and goodness. They could not sincerely grieve if in sloth or selfishness we had withheld from them what we were obliged to communicate to them, or even had been a cause of scandal and of sin to them. They could not justly console themselves with our fate in eternity, if they did not know us during life as conscientious in the use of God's gifts, and as constantly preparing ourselves for the hour of death.

According to tradition, the angels, singing hymns of praise, watched during three days the incorruptible ark of the body of Mary. Then at the request of the apostle Thomas, who had not been present at the death of Mary, the grave

was again opened. The disciples found, however, the grave empty and instead of the body fragrant lilies and roses. Corruption had not been permitted to touch the body that had borne him who is the Lord of life.

What you make of the members of your body by their use during life, that they will remain beyond the grave. Make them perpetually put forth blossoms of holy purity, and emit fragrance of good works. For our present bodily form we cannot help, for God gave it to us; but our future and eternal bodily figure we form ourselves; every day we make it more beautiful or more hideous by good or by bad works.

PRAYER.

We ask thee daily, O good Mother! to assist us in the hour of our death. Obtain for us the grace that these words we utter may not be thoughtless words, but may be the most important concern of our heart! To-day and always will I, in saluting thee, pronounce with special devotion the words: Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

EXAMPLE.

The Venerable Father Benetti, of the Society of Jesus, relates that he heard a dying servant of Mary cry out: "O my Father! if you knew how glad I am to have served the Mother of God; alas! I cannot describe to you the joy that I feel." Father Suarez died so willingly and so cheerfully that he cried out: "I never thought that death would be so sweet." But why? Because he always venerated Mary in a child-like manner, and often said: "All my learning I would gladly renounce for the merit of one *Hail Mary.*

Thirty-First Day.

Fifth Glorious Mystery.

Who crowned thee Queen of heaven.

Mary has entered her heavenly kingdom. Her solemn entrance set all heaven in motion; not less so, her solemn enthronement in her kingdom. Resting on the arm of her Son, she arrives at the throne of the Eternal Father. She prostrates herself in adoration, in humility and in thankfulness before him "who has done so great things to her." Then the heavenly Father raises her to the throne which is prepared for her to the right of the Godhead. This throne signifies the rank that is assigned to her in the land of eternity, very far apart from the rank and dignity of all created beings, so that thenceforward a special honor is due to her. Her brow is adorned with the royal crown, which is the symbol of the glory and majesty, as well of

the happiness, that have been allotted to her as the Queen of heaven, and which unites in itself the various degrees of happiness and glory of the rest of heaven's inhabitants. In her right hand is placed the sceptre as a mark of the share assigned to her in the government of the world.

How unspeakable must have been the rejoicing of the heavenly host when they beheld their humble Queen crowned in this manner! With what rapture must all the angelic choirs have saluted her with the salutation of the archangel, saying: Hail, thou Queen of heaven, princess of the eternal Jerusalem! Hail, thou daughter of the Most High, Mother of the Redeemer, well beloved Spouse of the Holy Spirit! O Mary, thou blessed among women; thou who didst find grace before the Eternal God, because thou wast pure and no stain rested upon thee; thou who art among the daughters of Eve like a lily among the thorns; thou who art beautiful, more beautiful than whatever is not God. . . . Every class of the blessed in heaven offered her special praise. The patriarchs honored her as their daughter according to the

flesh. The prophets received an increase of glory when they gathered around her throne, and in reality beheld her of whom they had so long before spoken to mankind, but whom they had seen only in obscure figures and parables. The apostles, as soon as they had entered the eternal mansions, paid homage to her as their Mother, their consoler, their teacher, and their intercessor. The martyrs respectfully laid down their palms of victory before the throne of the Queen of all martyrs. The virgins praised her as their great model. Finally, the confessors and holy penitents offered her special thanks as the Mother of mercy, the Refuge of sinners. And she listened to their praises with special joy. Above all was welcome to her the homage paid to her by our first parents and by the good thief.

PRAYER.

O may we also very soon behold thy glory and kneel before thy throne, thou glorious Queen of heaven and earth! May we be able to appear before thee in the garb of penance, if we cannot appear

before thee in the lily-white garment of innocence! It is quite certain that what we make of ourselves here below, that we shall be in the next life; if here we belong neither to the pure souls, nor to the truly penitent, we shall never gaze upon thee. O avert this irreparable misfortune from us! Thou, full of grace, obtain for us the only necessary grace; protect and cherish whatever innocence and purity thou didst find in our hearts. If, however, sin has defiled and spoilt our hearts, then use thy whole power to convert them, and make them persevere till the end in true compunction and penitence. After the example of the blessed, we salute thee, O noble Lady! we honor and praise thee, in order to learn here what we hope to continue for all eternity. Surely shall we find our place in thy kingdom if we here honor thee in the proper manner. We have endeavored to honor thee by these devotions; do not permit that they become useless to us. Grant us, as a reward for them, a true increase of love for thee, of reverence for thee, of desire to please thee, and of longing to see thee in thy kingdom. Then all that we have proposed to our-

selves for a Christian life, for the preservation of innocence, for the performance of real penance, will not remain empty resolutions, but in our changed sentiments, in our words, in our conduct, will prove themselves a divine power and a new pledge that we shall duly honor thee and continue to honor thee for all eternity. Amen.

EXAMPLE.

All great servants of Mary have sought to give her pleasure, not only by prayers and devotions, but by frequent offerings of mortifications of every kind. They knew that thereby they presented to their heavenly Mother a bouquet particularly agreeable to her. On the days before the feasts of the Blessed Virgin, as also on Saturdays, many of them always fasted and practised some act of self-denial. This was also done by St. Mary Magdalene de Pazzi. On one occasion while meditating on the feast of the Assumption of the Blessed Virgin, she was instructed in regard to those good works that are above all pleasing to the Queen of heaven, and that assist us to attain

our last end. At the head of these works stands mortification, which Mary herself practised in all things during her whole life.

APPENDIX.

Prayers at Mass.

I wish now to hear Mass devoutly in adoration of the Most Holy Trinity, and of the precious blood of Jesus Christ, in thanksgiving for all the graces that I have received during life; in satisfaction for all the sins, offences and negligences of my whole life; for obtaining all the graces necessary to me, especially the grace of true conversion for me and for all other poor sinners, and the grace of a happy death; for the relief of the souls in purgatory, especially of my relatives, and of those souls in purgatory that are most abandoned. O Mary, conceived without sin, Mother of God, Mother of mercy! to thy most holy, most pure heart I have recourse. Obtain for me the spirit of devotion, and drive from me the wicked spirit together with all distracting thoughts. Accompany me on the way of the Cross marked by the blood of thy Son.

Obtain for me a part of the living faith, of the firm hope, and especially of the ardent love, that was in thy most holy and most pure heart. Holy guardian angel, ye saints, whose feast we celebrate to-day, all ye saints of God, pray for me that I may be able to hear this Mass as devoutly as if I had to die immediately after its celebration.

O Jesus! by Thy precious blood bless my eyes, my ears, my tongue. I unite my prayers to the prayers of the priest, to the prayers of the whole Catholic Church, to the prayers of Thy Virgin Mother and of all Thy beloved saints; especially to the prayers that Thou, O High-Priest, didst say for us on Mt. Calvary and on the Cross.

AT THE BEGINNING OF MASS.

In the spirit of adoration, of humility, and of compunction, I prostrate myself before Thee, my God and Father. I wish to honor Thee as Thou deservest to be honored. But before Thee I am dust and ashes, nay, a miserable sinner worthy of punishment; I dare not raise my eyes to Thee. I therefore strike my breast and

beg Thee: O Lord, be merciful to me a poor sinner! For the sake of the agonizing prayer of Jesus in the Garden, do not reject me, but cast a look of mercy upon me, and cleanse me of every offence. Mary, Mother of grace and refuge of the penitent sinner, help me to do penance and to find reconciliation.

AT THE GLORIA.

Glory be to God on high, and on earth peace to men of good will. O God! I unite my weak prayers to the celestial songs of praise, and especially to those of the holy angels during Christmas-night. To me also was the Saviour born. O heavenly Father! with reverential awe I adore Thee in the mystery of the Incarnation of Thy Son. Glory be to Thee, and to the Son, and to the Holy Ghost, to the incomprehensible Blessed Trinity, for all the graces and all the love bestowed upon us poor creatures. I remind thee, O Mother of God and purest Virgin Mary, of the joy that filled thy heart when thou didst first press to thy maternal breast the God made man, thy dearest Child. For the sake of this joy pray for us to thy Son,

that he may make us share abundantly in the graces of his Incarnation.

AT THE COLLECT.

We beg Thee, O Lord, mercifully hear the prayers of our Mother, Thy holy Church, which Thy servant the priest, offers in her name. Through the infinite merits of Jesus Christ, through the intercession of the Blessed Virgin, whose maternal heart never tires of supplicating grace for us sinners, and through the united prayers of the whole heavenly court, grant Thy grace to us all that are still pilgrims in this valley of tears. Dry the tears of the sorrowful, relieve the wants of the distressed, alleviate the sufferings of the sick, and look with the eyes of mercy upon contrite souls, in order that we may all praise Thy infinite mercies, and seeing Thee face to face, may eternally love and praise Thee, through Jesus Christ, our Lord.

EPISTLE AND GOSPEL.

Praised be Thy mercy, O heavenly Father! who didst assist us in our blindness,

and who, through Thy messengers, and especially through Jesus Christ, didst allow to shine upon us the light of faith, which shows us the road to Thee and to Thy happiness. I thank Thee for the inestimable grace of true faith; I promise faithfully to preserve it; fearlessly to profess it before men, and to make my life conform to its principles and rules; for of what use will it be to me to confess it with the mouth, if I deny it in deeds! I will also honor and love the teacher of the faith, the holy Roman Catholic Church, for whoever hears her, hears Thee· whoever despises her, despises Thee.

THE OFFERTORY.

With the bread and the wine that the priest offers Thee, I offer to Thee, O my God ! my body and my soul with all their powers, which, to Thy honor and for my benefit, Thou hast given me as so many talents. Take full possession of them, and do not permit me ever to use them against Thee and Thy holy will. I offer up to Thee my heart with all its tendencies, its wishes, thoughts, joys and sorrows. Dispose

it in such a manner that each of its pulsations may be an act of praise to Thee, and that it may nowhere seek its rest except in Thee. Teach me how to think and to act as Mary, who thus spoke: "Behold the handmaid of the Lord."

PREFACE.

It is meet and just that we give thanks to Thee, O holy, almighty Father Eternal God, through Christ our Lord. Through him the angels praise Thy majesty; through him all the heavenly powers glorify Thee with the deepest reverence. Permit us sinners also to join in the praises of the celestial spirits, and to exclaim full of humility and respect: Holy, Holy, Holy, Lord God of Hosts. The heavens and the earth are full of Thy glory! Blessed is he that cometh in the name of the Lord; that descendeth from heaven to the altar, in order that, hidden under the appearances of bread and wine, amid the respectful astonishment of his angels, he may again offer himself up for us sinners in an unbloody, though in as real a manner as formerly on Golgotha.

THE CANON OF THE MASS.

Through him, our divine Mediator, we pray to Thee, O God! look mercifully down upon Thy holy Church and upon all its members, have mercy on all those for whom I am bound to pray. May this holy sacrifice contribute to the remission of our sins; may it be the remedy to heal our wounds, may it sanctify the body and the soul, may it help us to be victorious over temptations, and may it protect us in all dangers.—Hear our humble prayer, with which the whole triumphant Church unites, whose prayers and merits we offer to Thy divine Majesty and whose memory we here devoutly honor; especially the memory of the glorious Virgin Mary, Mother of God, through whom we receive the fruit of life; as also of Thy holy apostles, martyrs, confessors, virgins, who are already rejoicing with Thee in our home of eternal bliss. Graciously accept their prayers and number us among the flock of Thy elect, that in union with them we may sing to Thy Majesty eternal praises. To them we unite even now our adoration at the altar on which Thy Son is sacrificed.

CONSECRATION.

I adore Thee, O Jesus, my Lord and God, truly here present with flesh and blood, body and soul, divinity and humanity;—true Lamb that was offered to the Father for the sins of the world. O Lord, be merciful to me a sinner! My sins also have nailed Thee to the Cross; fill my cold heart with contrition and gratitude.

O sacred precious blood, shed for my sins! I adore Thee. Cry for me to heaven for mercy. Wash my soul of the leprosy of its malice. O mayest Thou not have been shed for me in vain!

AFTER CONSECRATION.

O Jesus, I will love Thee, my God and my all; I will love Thee, the strength of my soul; I will ever more love Thee, the joy of my heart! I will live forever and ever, not for me but for Thee, who, when I had been lost through my great fault, didst save my life through Thy mercy. Thou didst renew me, for Thou didst renew human nature that had been misused and corrupted by sin. Thou art my liberator,

for by the fetters with which Thou didst permit Thyself to be bound, Thou didst liberate me from the tyranny of sin, of death, of hell, and of Satan, the most cruel of tyrants. Thou art my Redeemer, for by the inestimable price of Thy blood Thou didst redeem me from the slavery of hell. Thou art my king, for Thou didst deliver me from the hands of my enemies and dost govern me by Thy spirit. Thou art my priest, for Thou didst supplicate and dost even now supplicate for me before the face of Thy heavenly Father. Thou art my victim, for Thou didst offer Thyself on the altar of the Cross, and dost still offer Thyself here upon the altar. Thou art my mediator, because Thou art God and man at the same time; as man, Thou art my brother; as the Son of God, Thou art all-powerful with the Father. Thou art my head and the head of the whole Church; upon Thy Church and all its members, Thou permittest Thy grace, strength and life to flow. Thou art my honor and my glory; for on my account Thou didst become man and didst elevate me to be a companion of Thy nature,

O God and Father of all! look with

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propitious eyes upon this sacrifice, may it please Thee more than Thou wast pleased with the sacrifices of Abel, Abraham and Melchisedech, and continually bestow mercy upon us Thy children. Be also merciful to all that have died in communion with Thy Son, our Lord, whose souls are yet suffering in purgatory. On account of this most holy sacrifice, alleviate their sufferings, and conduct them to the desired dwelling of heavenly light and eternal peace.

PATER NOSTER. *Our Father*, etc.

AGNUS DEI.

Lamb of God, who takest away the sins of the world, have mercy upon us, and grant us peace.

O Jesus who didst reconcile the earth with heaven, and dost call all to unity in faith and love, give Thy Church the peace that the world cannot give, so that all its members may serve Thee without interruption, and Thy holy name may be glorified in the whole world. Have compassion on those that wander far away from the only infallible truth, and call them to the light of Thy faith, that all

discord may disappear from the earth, and every soul may experience in itself the consolation of Thy peace, and may yearn after the peace in the heavenly country that no tribulation will ever disturb. Mercifully destroy also all tumult in our hearts, in order that we may learn how to bear with our neighbor in charity, and may endure with fortitude the paternal trials and sufferings that Thy Providence has destined for us for the purification of our souls, for the satisfaction of Thy justice, and for the harvest of eternal joys. Strengthen us in all our combats with flesh and blood, so that we may one day obtain the crown of eternal reward, and be united with Thee in the mansion of everlasting peace, where Thou, with the Father and the Holy Ghost, livest and reignest for all eternity.

COMMUNION.

O Lord, I am not worthy, etc. I am not worthy, O Jesus, but I need Thee who wishest to be the food and the nourishment of all that is good in my soul. Excite in me real hunger after Thee, the living bread, that alone can satisfy the

desires of immortal souls. Till that happy moment arrives when I shall embrace Thee in the arms of my soul, give me mercifully the crumbs of bread from Thy table, and refresh me spiritually, that I may not faint on the road of this life.

PRAYER.

Hear, O Father of mercies, the prayers of Thy Church, and grant us through the intercession of the Queen of Heaven, the divine Mother Mary, and of all Thy saints, protection in our tribulations, and what is necessary for us in order to do Thy holy will, so that being pure and faithful, we may walk through life in accordance with the dispensations of Thy Providence, who livest and reignest forever and ever.

AT THE LAST GOSPEL.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was made nothing that was made. In him was life, and the

life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not, but as many as received him, to them he gave power to be made the sons of God; to them that believe in his name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH, and dwelt among us; and we saw his glory, as it were, the glory of the Only-begotten of the Father, full of grace and truth.

Prayers for Confession.

Come, O Holy Ghost, etc.

EXAMINATION OF CONSCIENCE.

Contrition.

O my Lord and God! For these and all my sins I am sorry from the bottom of my heart, because I have made my precious soul so hateful in Thy sight, and have consequently deserved to be severely punished by Thee; because I have again so often and so grievously offended Thee my Saviour, who also on account of these my sins, didst sweat blood in deep sorrow, and by the scourging, crowning with thorns, carrying of the cross and crucifixion, hadst to atone for my instability and malice; because I have not loved, but have despised Thee, my most loving Father, my supreme and best good. I firmly resolve to amend my sinful life and to avoid every proximate oc-

casion of sin. Mayest Thou, O Jesus! give me the grace to keep my resolution. Amen.

THANKSGIVING AFTER CONFESSION.

O my Jesus, my eternal love, be Thou praised for Thy great mercy! Thou hast sunk the burden of my sins into the sea of Thy mercies, and on Thy gentle shoulders hast carried back to Thy faithful flock Thy erring sheep. Praised be the goodness of Thy divine heart that never ceases to search out sinners, in order to heal their wounds with the oil of Thy grace.

Thus will I henceforward persevere faithfully in Thy love; and no sacrifice shall be too difficult to me, to prove to Thee the sincerity of my repentance.

Prayers at Holy Communion.

Before Communion

FAITH.

Jesus Christ, true God and true Man, I adore Thee here under the appearance of bread. Thou art here really present, just as Thou wast present in the crib and on the cross, and sittest at the right of the Father. Thou didst Thyself assure us: This is my body, this is my blood. I believe this as firmly as if I were permitted to see Thee; strengthen me in my belief.

HOPE.

From Thy unfathomable mercy and through the merits of Thy precious blood, I trust and hope that Thou wilt come to me with all the fulness of Thy love and grace, in order to inflame my cold heart, and to make it constant in being faithful to Thee.

LOVE.

O my God, Thou only true lover of my soul, what more couldst Thou have done in order to compel me to love Thee? It was not enough for Thee to die for me; Thou didst also wish to be my food in order to be entirely one with Thee. O could I but comprehend such a love of the Supreme Good for the most wretched sinner! O could I but return love for love! Since I cannot do this, and since I feel so indifferent towards Thee, at least look mercifully upon my desire to love Thee as Thou dost deserve.

I fear to approach the table of Thy sweetest banquet, O my dearest Jesus! since I, a poor sinner, cannot show forth any merit, but can only rely on Thy mercy; for my heart is defiled by many sins and my tongue is ill-guarded. Full of fear I therefore hasten to Thee, O my Jesus! as the fountain of mercy, so that I may be healed. We fly to Thy patronage, and him whom, as judge, I must one day greatly fear, I desire now to possess and to receive as my Lord and Saviour. To Thee, O Lord, I show my wounds, to Thee I confess my crimes. I know that

I have grievously sinned and therefore I have reason to fear: I hope, however, in Thy mercies, which are without measure and without number.

Look upon me with the eyes of Thy mercy, O Jesus, true God and Man, who was crucified and who died for me! Hear my prayers, for I hope in Thee. Have compassion on me, a poor creature laden with many sins and miseries, Thou that dost always allow the fountain of Thy mercy to flow. Hail, O salutary sacrifice of reconciliation, that was offered for me and the whole world on the ignominious cross! Hail, O precious blood that was poured out of the wounds of my crucified Saviour, that it might wash away the sins of the whole world! Remember, O Lord, Thy creature, that Thou hast purchased with Thy precious blood! I am sorry that I have sinned; I desire to amend my life. Take away, O most merciful Father! all my sins and crimes that, my body and my soul having been purified, I may worthily enter Thy sanctuary.

Grant, O Lord! that Thy most sacred body and Thy most precious blood, which I am about to receive, may be conducive to the remission of all my sins, to

the perfect removal of all my iniquities, to the renewal of good resolutions, to the salutary practice of good works, and to the protection of body and of soul against the snares and attacks of enemies.

O Jesus, burning with love of me.
Inflame my heart with love of Thee!
Sweet Heart of Jesus, I implore,
O make me love Thee more and more.

AFTER COMMUNION.

Soul of Christ, sanctify me; Body of Christ, save me; Blood of Christ, inebriate me; Water from the side of Christ, wash me; Passion of Christ, strengthen me. O good Jesus, hear me; within Thy wounds hide me; permit me not to be separated from Thee; from the malignant enemy defend me; in the hour of my death call me; and bid me come to Thee, that with Thy saints, I may praise Thee forever and ever. Amen.

O dearest Jesus, Thou eternal love of my heart, my God and my all, be Thou praised! O draw my heart and all my strength towards Thee! May I rest entirely on Thee, that I may live only in

Thee and for Thee, may embrace Thee above all things with the most ardent love, and may constantly desire Thee till I am eternally united with Thee in heaven! O my God and my all, O dearest Jesus! whence comes to me the grace that Thou dost deign to visit me in preference to thousands of others, although I have so often saddened Thy divine heart by my infidelities! O give me tears of contrition; wound me with the darts of Thy omnipotent love, that my heart may become a living flame in which all my sins may be entirely consumed, and my soul may revive to a new and holy life. Change it entirely into Thee, so that the whole world may become distasteful to me, and I may constantly be united with Thee O my dearly Beloved! O my Jesus! for Thee only will I breathe, think, speak, love, labor, struggle, suffer and die! Control all the movements of my heart; make them be in harmony with Thy divine will! Be Thou my leader during the day, my light during the night, my shield in my combats, my helper in need, my deliverer in danger, my counsel in doubt, my peace in tribulation, my sweetness in crosses

and sufferings, my sweetest joy at death, and my happiness in the land of the blessed.

Place Thyself, O my eternal Love, as a seal on my heart, and seal my whole being, in order that I may be invulnerable to all the darts of the enemy, and all the works of my life may emit the fragrance of Thy divine unction! Seal my tongue upon which the sacrament of Thy love entered my soul, that it may speak only holy, pure and charitable words. Seal my hands, that they may perform only good, holy works, that are according to Thy will and useful to my neighbor. Seal my body that it may serve Thee in holy chastity. Seal my heart that all my thoughts, tendencies, emotions and desires may aim only to please Thee, to possess Thee in heaven, and to love Thee without intermission in time and in eternity. Amen.

O Eternal Father! Thy divine Son has promised me that Thou wouldst give me everything that I would ask of Thee in his name. What couldst Thou refuse me since Thou hast given me Thy only-begotten Son himself! On his account, therefore, hear me in all my neces-

sities; hear my prayer, and help me when and how Thou mayest judge it to be best for my soul.

O Mary, my dearest Mother and sweetest hope, what a pledge of thy love have I now received in the blessed fruit of thy body! What a new and great claim to my love and to my confidence hast thou gained, since thy Son has united himself to me! May my heart also be one with thy Immaculate Heart, and mayest thou never find me unworthy of thy protection. Amen.

Litany of The Blessed Sacrament.*

Lord, have mercy on us!
Christ, have mercy on us!
Lord, have mercy on us!
Christ, hear us! Christ graciously hear us!

God, the Father of heaven,
God, the Son, Redeemer of the world,
God, the Holy Ghost,
Holy Trinity, one God,
Living Bread, that camest down from heaven,
Hidden God and Saviour
Wheat of the elect,
Vine, bearing virgins,
Perpetual Sacrifice,
Clean oblation,
Lamb without spot,
Immaculate feast,
Food of Angels,
Hidden manna,

Have mercy on us.

* For private devotion.

Memorial of the wonders of God,
Supersubstantial bread,
Word made flesh, dwelling in us,
Sacred Host,
Chalice of benediction,
Mystery of faith,
Most adorable sacrament,
Most holy of all sacrifices,
True propitiation for the living and the dead,
Heavenly antidote against the poison of sin,
Most wonderful of all miracles,
Most holy commemoration of the Passion of Christ,
Gift of overflowing fulness,
Most holy and august mystery,
Medicine of immortality,
Tremendous and life-giving sacrament,
Bread made flesh by the omnipotence of the Incarnate Word,
Unbloody Sacrifice,
Our feast at once and our fellow-guest,
Sweetest banquet at which the angels minister,
Sacrament of piety,
Bond of charity,

Have mercy on us.

Priest and victim,
Spiritual sweetness, tasted in its proper source,
Refreshment of holy souls,
Viaticum of such as die in the Lord,
Pledge of future glory,
Be merciful, Spare us, O Lord!
Be merciful, Graciously hear us, O Lord!

Have mercy on us.

From an unworthy reception of Thy Body and Blood,
From the lust of the flesh,
From the lust of the eyes,
From the pride of life,
From every occasion of sin,
Through the desire, wherewith Thou didst desire to eat this Passover with Thy disciples,
Through that profound humility, wherewith Thou didst wash the apostles' feet,
Through that ardent charity wherewith Thou didst institute this divine sacrament,
Through Thy precious Blood which Thou hast left us on our altars,
Through the Five Wounds of this Thy most holy Body, which Thou didst receive for us,

O Lord, deliver us.

We sinners, Beseech Thee, hear us.

That Thou wouldst vouchsafe to preserve and increase our faith, reverence and devotion towards this admirable sacrament,

That Thou wouldst vouchsafe to conduct us, through a true confession of our sins, to a frequent reception of the holy Eucharist,

That Thou wouldst vouchsafe to deliver us from all heresy, perfidy and blindness of heart,

That Thou wouldst vouchsafe to impart to us the precious and heavenly fruits of this most holy sacrament,

That at the hour of death Thou wouldst strengthen and defend us by this heavenly viaticum,

We beseech Thee, hear us.

Son of God,

Lamb of God, who takest away the sins of the world, Spare us, O Lord!

Lamb of God, who takest away the sins of the world, Hear us, O Lord!

Lamb of God, who takest away the sins of the world, Have mercy on us.

Christ, hear us! Christ, graciously hear us!

V. Thou didst give them Bread from heaven.

R. Containing in itself all sweetness.

Let us pray.

O God, who in this wonderful sacrament hast left unto us a memorial of Thy Passion: grant us so to venerate the sacred mysteries of Thy Body and Blood, that we may ever perceive within ourselves the fruits of Thy Redemption. Who livest and reignest forever and ever. Amen.

Litany of the Most Holy Name of Jesus.

Lord, have mercy on us.
Lord, have mercy on us.
Christ, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Lord, have mercy on us.
Jesus, hear us.
Jesus, graciously hear us.
God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Jesus, Son of the living God,
} Have mercy on us.

Jesus, splendor of the Father,
Jesus, brightness of eternal light.
Jesus, King of glory,
Jesus, Sun of justice,
Jesus, Son of the Virgin Mary,
Jesus, most amiable,
Jesus, most admirable,
Jesus, mighty God,
Jesus, Father of the world to come,
Jesus, Angel of the great counsel,
Jesus, most powerful,
Jesus, most patient,
Jesus, most obedient,
Jesus, meek and humble of heart,
Jesus, lover of chastity,
Jesus, lover of us,
Jesus, God of peace,
Jesus, Author of life,
Jesus, example of virtues,
Jesus, zealous lover of souls,
Jesus, our God,
Jesus, our Refuge,
Jesus, Father of the poor,
Jesus, Treasure of the faithful,
Jesus, Good Shepherd,
Jesus, true light,
Jesus, eternal wisdom,
Jesus, infinite goodness,
Jesus, our way and our life,

Have mercy on us.

Jesus, Joy of Angels,
Jesus, King of Patriarchs,
Jesus, Master of Apostles,
Jesus, Teacher of Evangelists,
Jesus, Strength of Martyrs,
Jesus, Light of Confessors,
Jesus, Purity of Virgins,
Jesus, Crown of all Saints,
Have mercy on us.

Be merciful unto us,
Spare us, O Jesus.
Be merciful unto us,
Graciously hear us, O Jesus.

From all evil,
From all sin,
From Thy wrath,
From the snares of the devil,
From the spirit of uncleanness,
From everlasting death,
From the neglect of Thy inspirations,
Through the mystery of Thy holy Incarnation,
Through Thy Nativity,
Through Thy Infancy,
Through Thy most divine life,
Through Thy labors,
Through Thy agony and Passion,
Through Thy Cross and dereliction,
Through Thy faintness and weariness,
Jesus, deliver us.

Through Thy death and burial,
Through Thy Resurrection,
Through Thy Ascension,
Through Thy joys,
Through Thy glory,
} Jesus deliver us.
Lamb of God, who takest away the sins of the world,
Spare us, O Jesus,
Lamb of God, who takest away the sins of the world,
Graciously hear us, O Jesus.
Lamb of God, who takest away the sins of the world,
Have mercy on us, O Jesus.
Jesus, hear us,
Jesus, graciously hear us.

Let us pray.

O Lord Jesus Christ, who hast said: Ask, and ye shall receive; seek and ye shall find; knock, and it shall be opened unto you; give, we beseech Thee, to us who ask, the grace of Thy most divine love, that with all our hearts, words, and works, we may love Thee, and never cease praising Thee.

Make us, O Lord, to have a perpetual fear and love of Thy holy name, for Thou never failest to govern those whom

Thou dost solidly establish in Thy love.
Through Jesus Christ our Lord. Amen.

Litany of the Blessed Virgin.

Lord, have mercy.
Lord, have mercy.
Christ, have mercy.
Christ, have mercy.
Lord, have mercy.
Lord, have mercy.
Christ, hear us.
Christ, graciously hear us.

God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
} Have mercy on us.

Holy Mary,
Holy Mother of God,
Holy Virgin of virgins,
Mother of Christ,
Mother of divine grace,
Mother most pure,
Mother most chaste,
Mother inviolate,
Mother undefiled,
Mother most amiable,
} Pray for us.

Mother most admirable,
Mother of our Creator,
Mother of our Saviour,
Virgin most prudent,
Virgin most venerable,
Virgin most renowned,
Virgin most powerful,
Virgin most merciful,
Virgin most faithful,
Mirror of justice,
Seat of wisdom,
Cause of our joy,
Spiritual vessel,
Vessel of honor,
Singular vessel of devotion,
Mystical rose,
Tower of David,
Tower of ivory,
House of gold,
Ark of the covenant,
Gate of heaven,
Morning star,
Health of the sick,
Refuge of sinners,
Comforter of the afflicted,
Help of Christians,
Queen of Angels,
Queen of Patriarchs,
Queen of Prophets,

Pray for us.

Queen of Apostles,
Queen of Martyrs
Queen of Confessors,
Queen of Virgins,
Queen of all Saints,
Queen conceived without original sin,
Queen of the most Holy Rosary,
} Pray for us.

Lamb of God, who takest away the sins of the world,
Spare us, O Lord.
Lamb of God, who takest away the sins of the world,
Graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world,
Have mercy on us.
Christ, hear us.
Christ, graciously hear us.

We fly to thy patronage, O holy Mother of God; despise not our petitions in our necessities; but deliver us always from all dangers, O glorious and blessed Virgin.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

Pour forth, we beseech Thee, O Lord,

Thy grace into our hearts; that we, to whom the Incarnation of Christ Thy Son was made known by the message of an angel, may, by his Passion and Cross, be brought to the glory of his resurrection, Through the same Christ our Lord. Amen.

V. Pray for us, blessed Joseph.

R. That we may be made worthy of the promises of Christ.

Let us pray.

O God, who, in thy ineffable Providence, didst vouchsafe to choose Blessed Joseph to be the husband of Thy most holy Mother: grant, we beseech Thee, that we may be made worthy to receive him for our intercessor in heaven, whom on earth we venerate as our holy protector. Who livest and reignest world without end. Amen.

ANTHEM OF THE B. V. MARY.

Hail, O queen, mother of mercy! hail our life, our comfort, and our hope. We, the banished children of Eve, cry out unto thee. To thee we send up our sighs, groaning and weeping in this vale of tears.

Come, then, our advocate, and look upon us with these, thy pitying eyes. And after this, our banishment, show us Jesus, the blessed fruit of thy womb: O merciful, O compassionate, O sweet Virgin Mary.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

O almighty, everlasting God, who, by the co-operation of the Holy Ghost, didst prepare the body and the soul of Mary, glorious Virgin and Mother, to become the worthy habitation of Thy Son; grant that we may be delivered from instant evils and from everlasting death by her pious intercession, in whose commemoration we rejoice. Through the same Christ our Lord. Amen.

TWELVE INVOCATIONS TO OUR LADY OF PERPETUAL HELP.

V. O Mother of Perpetual Help, thou whose very name inspires confidence.

R. Help me, O loving Mother.

V. That I may be victorious in the trying time of temptation.

R. Help me, O loving Mother.

V. That I may quickly arise again should I have the misfortune to fall into sin.

R. Help me, O loving Mother.

V. That I may break asunder any bonds of Satan in which I may become entangled.

R. Help me, O loving Mother.

V. Against the seductions of the world evil companions and bad books.

R. Help me, O loving Mother.

V. That I may soon return to my former fervor, should I ever become lukewarm

R. Help me, O loving Mother.

V. In my preparation for the sacraments and the performance of my Christian duties.

R. Help me, O loving Mother.

Y. In all the trials and troubles of life

R. Help me, O loving Mother.

V. Against my own inconstancy, that I may persevere to the end.

R. Help me, O loving Mother.

V. That I may ever love thee, and serve thee, and invoke thy assistance.

R. Help me, O loving Mother.

V. O Mother, to my last hour, to my last breath, do thou ever

R. Help me, O most loving Mother.

THE MEMORARE OF ST. BERNARD.

Remember, O most gracious Virgin Mary! that never was it known that any one who fled to thy protection, implored thy help, and sought thy intercession was left unaided. Inspired with this confidence, I fly unto thee, O Virgin of virgins, my Mother! To thee I come; before thee I stand, sinful and sorrowful. O Mother of the Word Incarnate! despise not my petitions, but, in thy mercy, hear and answer me. Amen.

Litany of the Immaculate Heart of Mary.*

Lord, have mercy on us!
Christ, have mercy on us!
Lord, have mercy on us!
Christ, hear us! Christ, graciously hear us!

---

* For private devotion.

God, the Father of heaven,
God, the Son, Redeemer of the World,
God, the Holy Ghost,
Holy Trinity, one God,
} Have mercy on us.

Heart of Mary, heart according to the Heart of God,
Heart of Mary, united to the Heart of Jesus,
Heart of Mary, organ of the Holy Ghost,
Heart of Mary, sanctuary of the Blessed Trinity,
Heart of Mary, tabernacle of God incarnate,
Heart of Mary, immaculate from thy creation,
Heart of Mary, full of grace,
Heart of Mary, blessed among all hearts,
Heart of Mary, throne of glory,
Heart of Mary, abyss of humility,
Heart of Mary, holocaust of divine love
Heart of Mary, crucified with Jesus,
Heart of Mary, comfort of the afflicted,
Heart of Mary, refuge of sinners,
Heart of Mary, hope of the agonizing,
Heart of Mary, seat of mercy,
} Pray for us.

Lamb of God, who takest away the sins of the world: Spare us, O Lord!
Lamb of God, who takest away the sins of the world: Hear us, O Lord!
Lamb of God, who takest away the sins of the world: Have mercy on us.
Christ hear us. Christ graciously hear us.

V. Immaculate Heart of Mary:
R. Pray for us!

Let us Pray.

O most merciful God, who, for the salvation and the refuge of the miserable, wast pleased that the Immaculate Heart of the Blessed Virgin Mary should be most like in charity and in pity to the divine Heart of Thy Son, Jesus Christ: grant that we, who commemorate this most sweet and loving heart, may, by the merits and intercession of the same Blessed Virgin, merit to be modeled according to the Heart of Jesus. Through the same Christ, our Lord. Amen.

PRAYERS.

1. Let us pray for our Holy Father, Pope N., for the bishops and priests:

V. Our Father, etc., that he may strengthen with his grace our Holy Father, all bishops and priests. *R.* Hail Mary, etc.

2. Let us pray for the priests of our parish, and for our entire congregation, that the Lord may assist all by his grace, to lead a pious life, and to be placed on the right side on the day of judgment.

V. Our Father, etc., that he may give us the grace to be on the right side on the day of judgment. *R.* Hail Mary, etc.

3. Let us pray for all hardened sinners, as also for all heretics and schismatics, that the Lord, our God, may lead them back to his holy Catholic Church.

V. Our Father, etc., that he may lead back to the truth, all sinners, heretics and schismatics. *R.* Hail Mary, etc.

4. Let us pray that God may vouchsafe true peace and concord to all Christian rulers and to all the people.

V. Our Father, etc., that he may vouchsafe true peace and concord to all Christian rulers. *R.* Hail Mary, etc.

5. Let us pray that God may preserve us from sickness, from famine, and from conflagration.

V. Our Father, etc., that he may pre-

serve us from sickness, from famine, and from conflagration. *R.* Hail Mary, etc.

6. Let us, in accordance with the teaching of our Lord, pray for our enemies.

V. Our Father, etc., that he may vouchsafe everything that is good to our enemies and those that offend us. *R.* Hail Mary, etc.

7. Let us pray for those for whom we are obliged especially to pray.

V. Our Father, etc., that he may help those that stand mostly in need of help. *R.* Hail Mary, etc.

8. Let us pray for those that have recommended themselves to our prayers.

V. Our Father, etc., that he may give grace to all those that have recommended themselves to our prayers. *R.* Hail Mary, etc.

9. Let us pray for our parents, relatives, friends and benefactors.

V. Our Father, etc., that he may give to our parents, relatives, friends and benefactors what is useful to them for their temporal and eternal welfare. *R.* Hail Mary, etc.

10. Let us pray for a happy death for all those that will die to-night; perhaps we are praying for one of ourselves.

V. Our Father, etc.. that he may grant a happy death to all those who die to-night. *R.* Hail Mary, etc.

11. Let us pray for the sick and the suffering.

V. Our Father, etc., that he may have compassion on all the sick and the suffering. *R.* Hail Mary, etc.

12. Let us pray for the virtue of which we stand mostly in need.

V. Our Father, etc., that he may give us the grace most necessary to salvation. *R.* Hail Mary, etc.

13. Let us pray for all those that practise the devotion of the months of May and October, especially for those that promote and spread these devotions.

V. Our Father, etc., that he may reward all those that promote and spread the devotions of the months of May and October. *R.* Hail Mary, etc.

14. Let us pray for the souls of the departed, especially for those for whom we are mostly obliged to pray.

V. Our Father, etc., that he may release from purgatory the souls of the departed. *R.* Holy Mary, Mother of God, pray for the poor souls that they may be released. Amen.

Rosary of the Seven Dolors.

(From the Raccolta.)

FOR FRIDAYS.

Act of Contrition.

O my God, Thou who alone art most worthy of my love, behold me standing before Thy divine presence utterly overwhelmed by the thought of the many grievous injuries I have done Thee. I ask Thy pardon for them with my whole heart, repenting of them purely for love of Thee, and at the thought of Thy great goodness, hating and loathing them above every other evil of this life. As I would rather have died a thousand times than have offended Thee, so now I am most firmly resolved to lose my life rather than offend Thee again. My crucified Jesus, I firmly purpose to cleanse my soul as soon as possible by Thy most precious Blood in the Sacrament of penance.

And thou, most tender Virgin, Mother of mercy and refuge of sinners, do thou by thy bitter pains obtain for me the pardon of my sins: whilst, praying according to the mind of so many holy Pontiffs in order to obtain the indulgences, granted to this thy holy Rosary, I hope thereby to obtain remission of all pains due to my sins.

1. With this confidence in my heart, I meditate on the *First* Sorrow, when Mary, Virgin Mother of my God, presented Jesus, her only Son in the Temple, laid him in the arms of holy old Simeon, and heard his prophetic word, "And thy own soul a sword shall pierce," foretelling thereby, the Passion and death of her Son Jesus.

One "Our Father," *seven* "Hail Marys."

2. The *Second* Sorrow of the Blessed Virgin was when she was obliged to fly into Egypt on account of the persecution of cruel Herod, who impiously sought to slay her well-beloved Son.

One "Our Father," *seven* "Hail Marys."

3. The *Third* Sorrow of the Blessed Virgin was, when, after having gone up to Jerusalem at the Paschal feast with Joseph her spouse and Jesus her beloved

Son, she lost him on the way back to her humble dwelling, and for three days, bewailed the loss of her only beloved One.

One "Our Father," *seven* "Hail Marys."

4. The *Fourth* Sorrow of the Blessed Virgin was when she met her dear Son carrying on his tender shoulders the heavy Cross whereon he was to be crucified for our salvation.

One "Our Father," *seven* "Hail Marys."

5. The *Fifth* Sorrow of the Blessed Virgin was when she saw her Son Jesus raised upon the tree of the Cross, and blood flowing from every part of his sacred body, and then beheld him die after three hours' agony.

One "Our Father, *seven* "Hail Marys."

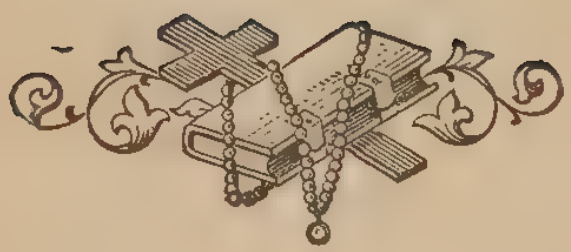
6. The *Sixth* Sorrow of the Blessed Virgin was, when she saw the lance pierce the sacred side of Jesus, her beloved Son, the nails withdrawn, and his holy body laid in her purest bosom.

One "Our Father," *seven* "Hail Marys."

7. The *Seventh* and last sorrow of the Blessed Virgin, Queen and advocate of us, her servants, miserable sinners, was when she saw the holy body of her Son buried in the tomb.

Then say three "Hail Marys" in

veneration of the tears that Mary shed in her sorrows, to obtain thereby true sorrow for sins and the holy indulgences attached to this pious exercise.



Hymns.

Ave Maris Stella.

Ave maris stella,
Dei Mater alma,
Atque semper virgo,
Felix cœli porta.

Sumens illud Ave
Gabrielis ore,
Funda nos in pace,
Mutans Evæ nomen.

Solve vincla reis,
Profer lumen cæcis,
Mala nostra pelle,
Bona cuncta posce.

Monstra te esse matrem,
Sumat per te preces.
Qui pro nobis natus,
Tulit esse tuus.

Virgo singularis,
Inter omnes mitis,

Nos culpis solutos,
Mites fac et custos.

Vitam præsta puram,
Iter para tutum,
Ut videntes Jesum,
Semper collætemur.

Sit laus Deo Patri,
Summo Christo decus,
Spiritui Sancto,
Tribus honor unus.
Amen.

Stabat Mater.

Stabat Mater dolorosa,
Juxta crucem lacrymosa,
Dum pendebat Filius.
Cujus animam gementem,
Contristatam, et dolentem,
Pertransivit gladius.

O quam tristis et afflicta
Fuit illa benedicta
Mater Unigeniti!
Quæ mœrebat, et dolebat,
Et tremebat, cum videbat
Nati pœnas inclyti.

Quis est homo, qui non fleret,
Matrem Christi si videret
In tanto supplicio?
Quis non posset contristari,
Christi Matrem contemplari
Dolentem cum Filio?

Pro peccatis suæ gentis,
Vidit Jesum in tormentis,
Et flagellis subditum.
Vidit suum dulcem Natum
Moriendo, desolatum,
Dum emisit spiritum.

Eia Mater, fons amoris,
Me sentire vim doloris
Fac, ut tecum lugeam.
Fac ut ardeat cor meum
In amando Christum Deum,
Ut sibi complaceam.

Sancta Mater, istud agas,
Crucifixi fige plagas
Cordi meo valide.
Tui Nati vulnerati,
Tam dignati pro me pati,
Pœnas mecum divide.

Fac me tecum pie flere,
Crucifixo condolere,
Donec ego vixero.
Juxta crucem tecum stare,
Et me tibi sociare,
In planctu desidero.

Regina Cœli.

Regina Cœli, lætare! alleluia.
Quia quem meruisti portare; alleluia.
Resurrexit sicut dixit; alleluia.
Ora pro nobis Deum; alleluia.

V. Gaude et lætare, Virgo Maria: alleluia.
R. Quia surrexit Dominus vere: alleluia.

Mother Dear.

Mother dear, O pray for me,
Whilst far from Heav'n and thee,
I wander in a fragile bark,
O'er life's tempestuous sea;
O Virgin Mother! From thy throne
So bright in bliss above,

Protect thy child, and cheer my path
With thy sweet smile of love.

Mother dear, remember me,
And never cease thy care,
Till in heaven eternally
Thy love and bliss I share.

Mother dear, O pray for me,
Should pleasure's syren lay
E'er tempt thy child to wander far
From Virtue's path away;
When thorns beset life's devious way,
And darkling waters flow,
Then Mary, aid thy weeping child,
Thyself a mother show.

Mother dear, etc.

Mother dear, O pray for me,
When all looks bright and fair,
That I may all my dangers see,
For surely then 'tis near;
A Mother's pray'r how much we need
If prosperous be the ray
That paints with gold the flow'ry mead,
Which blossoms in our way.

Mother dear, etc.

Salve Regina.

Salve Regina! Mother and Maiden!
In whose chaste bosom no sin was found;
Tho' all in Adam with sin were laden;
In thee alone did grace e'er abound.

O may sin never find
Entrance into our mind;
Help us, O Mother, dear Mother; help.

No one hath ever troubled with sadness
To thee, kind Mother, sent up a sigh;
This is why coming, raptur'd with gladness,
We for protection, Mother dear, cry.

O may sin never find, etc.

Thousands and thousands have at thy feet here
Pour'd out their sorrows; thou gav'st them rest;
Hark, then, with pity; drive far away fear;
Teach us to love thee, Mother most blest,

O may, etc.

Daily, Daily Sing to Mary.

Daily, daily sing to Mary;
Sing my soul, her praises due;
All her feasts, her action worship,
With the heart's devotion true.
Lost in wond'ring admiration,
Be her majesty confess'd;
Call her Mother, call her Virgin,
Happy Mother, Virgin blest.

All my senses, heart, affections,
Strive to sound her glory forth;
Spread abroad the sweet memorials
Of the Virgin's priceless worth.
Sing in songs of praise ascending,
Sing the world's majestic Queen;
Weary not, nor faint in telling
All the gifts she gives to men.

All our joys do flow from Mary;
All then join her praise to sing:
Trembling sing the Virgin Mother,
Mother of our Lord and King.
While we sing her awful glory,
Far above our fancy's reach,
Let our hearts be quick to offer
Love alone the heart can reach.

Holy Mary, Mother Mild.

Holy Mary, Mother mild,
O sweet, sweet Mother!
Hear, O hear thy feeble child
O sweet, sweet Mother.
O, exult ye cherubim!
And rejoice ye seraphim!
Praise her, praise her,
O praise our spotless Mother.

Toss'd on life's tempestuous sea,
O sweet, sweet Mother!
Cast thy tender eyes on me,
O sweet, sweet Mother.

O, exult, etc.

Brightest in the courts above!
O sweet, sweet Mother.
Joy of angels! Queen of love!
O sweet, sweet Mother.

O, exult, etc.

O Sanctissima.

O sanctissima, O purissima,
Dulcis Virgo Maria!
Mater amata, intemerata,
Ora, ora pro nobis!

Tota pulchra es, O Maria !
Et macula non est in te,
Mater amata, intemerata,
Ora, ora pro nobis!

Sicut lilium inter spinas
Sic Maria inter filias,
Mater amata, intemerata,
Ora, ora pro nobis!

In miseria, in angustia,
Ora Virgo pro nobis.
Pro nobis ora, in mortis hora,
Ora, ora pro nobis.

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